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CHRONICLE

Judge Archbald Guilty.—Robert W. Archbald, a United States Circuit Judge, sitting in the Commerce Court, was found guilty by the Senate of "misbehavior and misdemeanors" in using his judicial office for private gain. The Senate sustained five of the thirteen impeachment articles brought against the Judge by the House of Representatives. The vote varied from 65 to 5 for conviction on the first count to a narrow two-thirds majority necessary to convict on others. The Senate also voted the maximum penalty for the convicted jurist. This means not only his removal from the Commerce Court, but disqualifies him from holding any office of honor or trust under the United States Government. There was a marked divergence of opinion among Senators as to imposing the full penalty. The verdict of dismissal from office was unanimous, but on the question of disqualifying the Judge from holding office again the vote was 39 to 35 for the full penalty. In this case only a majority vote was necessary, and the order for the full penalty was entered. The conviction under impeachment charges is the third in the history of the United States and the second that carried with it the full sentence authorized by the Constitution. In ten of the thirteen impeachments tried by the Senate since the beginning of the Government the respondents were held not guilty.

The Case Against Archbald.—The impeachment proceedings against Judge Archbald were started early in 1912, when complaint was made to the Interstate Commerce Commission and later to Attorney General Wickersham and President Taft that Judge Archbald had been concerned in influencing railroads to grant him certain

favours in connection with coal-land deals and the settlement of cases involving coal properties. The House of Representatives called upon President Taft for a copy of the charges against the Commerce Court Judge, and in May, 1912, it began an investigation, through the Judiciary Committee, which ended in recommending that Judge Archbald be impeached. Scores of witnesses testified to the House Judiciary Committee before it adopted the articles of impeachment, and the majority of them gave their testimony before the Senate during the trial before that body. The House on July 7 voted to impeach Judge Archbald, and the impeachment was laid before the Senate on July 15. The trial did not begin, however, until December 2. Judge Archbald admitted practically all of the facts as to his negotiations for culm property, but in each case maintained that the business negotiations were innocent in themselves and that he had not in any way misused his judicial power or rendered himself subject to impeachment or indictment under the law.

Deportation for Castro.—After a detention of two weeks on Ellis Island, Cipriano Castro, one-time President of Venezuela, was by a special board of inquiry ordered to be deported. Castro was detained on his arrival here on December 31, and it was announced that he had decided to return voluntarily to Europe on January 4. At the last moment George Gordon Battle, a lawyer, procured a writ of habeas corpus for the appearance of Castro in the Federal Court. The admission or exclusion of Castro was then put in the hands of a Board of Special Inquiry, which decided the case against him. "In the course of this examination," says the board's report to Commissioner Williams, "this alien has committed frequent perjury. He has pretended to be ignorant of mat-

ters concerning which a man of his intelligence and holding the position which he did undoubtedly possesses knowledge. . . . His refusal to reply to many questions put to him bearing on his right to land convinces us that there exists damaging facts which he desires to conceal. Upon information received from official sources he was charged with responsibility for the unlawful killing of Paredes, but he declined repeatedly to offer any explanation or give the Government any information in regard to the latter's death." According to Secretary Nagel, a refusal of an alien to answer is interpreted as an admission of guilt or an obstruction that prevents administrative officers in reaching a decision. General Castro has appealed from the judgment of the Board of Special Inquiry through the Commissioner to the Secretary of Commerce and Labor.

Four Hundred Years Old.—On February 27 Porto Ricans will celebrate the four-hundredth anniversary of the founding of the Catholic Church in Porto Rico and the erection of the Diocese of S. Juan, the oldest diocese in the Americas and the oldest under the American flag. The exact anniversary fell on August 8, 1911, but as there were difficulties in the way of its observance at that time, the celebration will be held in connection with the Third Insular Fair. Besides the public ceremonies at the Insular Fair Grounds there will be religious services in the Catholic churches of the Island and notably at the Cathedral. A reception will also be tendered to the prelates who will visit Porto Rico for this important occasion.

Uruguay.—The Sixth Annual Assembly of the League of Catholic Ladies of Uruguay, held in the Catholic Club of Montevideo about the middle of December, was a gathering of the *élite* of Montevidean society. The Apostolic Administrator of the archdiocese, Mgr. Isasa, presided. The report that was read showed that the 90 committees of Catholic Ladies in the Republic during the preceding year had increased to 114; the juvenile League had multiplied in numbers and works; the development of Catholic literature and the instruction of childhood showed very gratifying results; the revalidation of marriages, the censure of the theatre, the federation of Catholic journalism, sewing circles—these are a few of the splendid enterprises of the League.

Canada.—The talk of using obstruction to compel dissolution of parliament on the so-called Emergency Naval Bill seems to have passed away. While it lasted the *Montreal Star* threatened the Liberals with the introduction of *clôture*, forgetting entirely how it resented the same threat on the part of the Liberals when Mr. Borden announced that he would use the same means to compel an appeal to the electors on reciprocity. This must be remembered, nevertheless, that a gift of three dreadnoughts does not commit the country to a permanent policy, while

the ratification of reciprocity would have done so; that such a gift is hardly sufficient reason to put the country to the expense and inconvenience of a general election, and that Mr. Borden undertakes to submit his permanent naval policy to the electors, as soon as he has formulated it.—A body of medical students of Laval University went to the opera and, it seems, were boisterous, to the annoyance of the audience. *La Patrie* commented on this conduct in a way that displeased the young men, who demanded satisfaction. The newspaper thereupon stated that, though their spirits were high, their conduct was not ungentlemanly. This was not enough to calm the outraged feelings of the students, so they smashed the windows of the *La Patrie* offices. Laval has been so long a stronghold of old world notions that it is pleasant to see its taking up at last with modern ways. Now that its students, at least those of the medical faculty, have proved themselves worthy to be in the same class with those of McGill, it is probable that some of the great moneyed men of Canada will become its benefactors to the extent of millions. Unfortunately, there is no sign that the faculty has been converted. We fear they will still persist in their old-fashioned idea that students should be students, not rowdies, and orderly and obedient in their conduct. They may go still further. Ignoring the example of the McGill faculty, they may take efficacious means to enforce their principles upon the students. If the facts be as the papers state, it is to be hoped they will.

Great Britain.—Bonar Law has replied to the Unionist memorial by consenting to leave food duties in the air while fighting for imperial preference. He said that under the circumstances he would have preferred to resign the leadership, but consented to remain out of deference to the party. The whole business is very unreal. If the colonies demand preferential duties for their food supplies imperial preference requires that they should get them. It seems more probable, however, that for the next two or three decades Canada will be the chief food producer for Great Britain, and with the United States ready to absorb its product, will get what price it may demand, and so needs no protection. Anyhow, now that the Home Rule Bill has passed the Commons, the Unionists will try to blot out the memory of their misconduct and make a new start, which, as we said, seems to be at the bottom of the whole food tax excitement.—Mr. Asquith has relented towards the Suffragists so far as to allow their deputations to be received at the House of Commons, and has given the task of receiving them to Lloyd George. Mrs. Pankhurst has ordered the cessation of hostilities to see whether his conversion is real or only a temporizing policy.—The Medical Association has surrendered absolutely, and all doctors will work the Insurance Bill.

Ireland.—The Home Rule Bill passed the third reading, the final stage in the House of Commons, by 367 to 257, January 16, and immediately thereafter was read for the

first time in the House of Lords. The majority of 110 was greater by 9 than that received on its introduction and exceeded the Government majority, which is 106, despite the defection of two Liberals, which seems to imply some Unionist absentions. Two sick members, a Nationalist and a Liberal, insisted on being carried into the lobby. There was but one Nationalist absentee, Joseph Patrick Nannetti of Dublin, who was stricken with paralysis. At the end of the report stage, January 13, an amendment was passed making a year the maximum limit to which the meeting of the Irish Parliament can be postponed after the Bill becomes law. Mr. Healy protested against this as a device for submitting the Bill to a general election, and "in a twelvemonth the Government may disappear through a trap-door and the Bill in a puff of smoke." In the final debate Mr. Balfour made a violent speech, accusing the Government of pandering to every group and section and producing a Bill that would satisfy nobody. The financial scheme gave Ireland rights too great for the fiscal interests of Great Britain and too small to satisfy the most meagre requirements of nationality. The Government was afraid to trust Ireland with the fiscal and industrial liberty enjoyed by her other dominions. None would say that "the Roman Catholics will persecute in the old style or deliberately persecute the minority at all," but he intimated that there would be executive discrimination on sectarian lines, and "Ulster would be in the Irish Parliament to be taxed, not to tax." Ulster was in the position of "the rebelling American colonies," and "if blood be spilled the real assassins" would be the Government. Mr. Law went further, predicting rebellion in Ulster, than which "none would be better justified," and Mr. F. E. Smith said the Bill would be shot down in the streets of Belfast. Mr. Asquith and the Liberal speakers said theirs was a democratic Government, and accordingly they were giving to Ireland a Bill which the overwhelming majority of its people had demanded and accepted, which the British electorate had thrice approved in principle, and which both peoples regarded as a message of peace. Like prophecies and threats had been made by Mr. Balfour concerning South Africa; they had been falsified. The increased majority which followed caused a great ovation for Mr. Asquith and Mr. Redmond.—The Irish Vigilance Committee against immoral literature has organized a constructive campaign for supplying, advertising, and stimulating the purchase of good reading matter. The pledge given to the members of the organization includes the promise to purchase no goods of any kind from venders or houses that keep unclean literature on sale.

Rome.—The codification of Canon law is reported as progressing rapidly. For many months the first and longest part has been in the hands of all the Ordinaries of the world for examination and study. A rough draught of the second part has now been sent to them and meantime their suggestions about Part I are being considered.

In a short time the third or last part will be ready for a similar examination.—The Catholic Popular Union now counts 100,000 members. They are classified in parochial and diocesan groups, which are responsible to a supreme governing board and Secretariate. The President is to be chosen every three years by the Holy Father. The assessment is a shilling a year, which entitles the contributor to the publications of the organization. The scope of the Union is to educate the consciences and unite the energies of Italians for the affirmation and defence of Christian principles, but the labor and trade organizations of Italy claim 850,000 members, or about 7 or 8 per cent. of the working classes, whereas the distinctively Catholic organizations number only 110,000, or one-eighth of the organized Italian workers and only one per cent. of the workmen of Italy. The Socialists of varying shades are five times as strong as the Catholic organizations.

Italy.—One good effect of the conquest of Tripoli is that it brought out in high relief the deep religious sense of the majority of the Italian officers and men. On Christmas Eve, General Ciancia, Commander of the Forces, informed the officers that his Excellency the Governor would be present at Mass on the following morning and that their presence would be welcomed. This testimony to Christ worked the *Messaggero* into a fury and prompted it to denounce the General for interfering in the civil and religious liberty of the officers, but the Liberal organ, the *Giornale d'Italia*, reminded its contemporary that it was a wise thing for the General to do because the Mussulmans always regarded atheism as allied to barbarism.

The Balkans.—The London parleys virtually ended with a declaration by the Allies that if their claims were not allowed they would resume hostilities. Such was the decision of the delegates, but it was first to go to the three Balkan governments after the reply of Turkey had been received. Then four days must elapse before pronouncing the final word. There is some hope that the demoralization of the Turkish troops and the depletion of the treasury will force the Porte to accede to the demands of the Allies. To prevent this, an attempt was made to overthrow the Ministry, but so far without success. On the other hand, the destruction of a Greek merchant ship, the *Macedonia*, by a Turkish cruiser on January 15 may put some heart in the Turks. On January 18 it was reported in Athens that a Turkish fleet which had ventured 30 miles outside the Dardanelles was attacked by the Greeks and driven back to shelter in a battered condition. The fight occurred between the islands of Lemnos and Tenedos. This may have some effect in changing the Sultan's determination to retain Adrianople and the Ægean islands.

France.—The return of France to the faith was in evidence on Christmas. The churches of Paris were crowded to suffocation. Coming so soon after the Gov-

ernment's efforts to crush the Church this manifestation of faith attracted the attention of the rabid anti-Christian press, which grudgingly admitted the fact and tried to explain it away.—Count de Mun informs his countrymen that scattered in various parts of Belgium are numbers of French nuns and brothers who are living in the direst poverty. In one place they have no bread but the kind usually eaten by the Belgian horses; they are scantily clad, and are suffering intensely from the cold of winter.—Several candidates for the Presidency of the Republic presented themselves, among them Prince Victor Napoleon. The injection of the de Paty du Clam incident at this critical moment is attributed to Clemenceau in order to beat Poincaré. Meantime Deschanel was re-elected to the Presidency of the House and Dubost was again given that of the Senate. On January 17, Poincaré was elected President of the Republic by a vote of 483 on the second ballot. His chief rival Pams received only 296 votes. Victor Napoleon received no notice.

Spain.—The reorganization of the Cabinet by Count Romanones occurred on the last day of the year. Having received the expression of the King's confidence, he called a meeting of the chief Liberals. Thirty-four former Ministers were present, and after a brief consultation the Premier, now the acknowledged leader of his party, presented his revised list for the royal approval. The new Cabinet consists entirely of former members, with the exception of Señor Lopez Muñoz, who assumes the portfolio of Public Instruction. Señor Alba, who formerly held it, becomes Minister of the Interior. The Republicans expect to increase their representatives in the Senate. They had been making violent protests against the return of the Conservatives.—At the close of the year the Fifth Assembly of Diocesan Councils terminated its sessions in Madrid. It marked, in the words of Cardinal Aguirre, in his enthusiastic letter of approbation, a distinct advance. The Bishop of Madrid-Alcalá, summing up the results, said they had witnessed during the year a marked increase in the splendor of public worship, and in the piety of the people, the number of annual communions in the city being fifteen per cent. greater than during the preceding year. He emphasized the notable progress in catechetical teaching, now universal, and in the foundation of religious schools. Side by side with these were developing everywhere social works—beneficence, protection of the young, work amongst the laboring classes.

Germany.—The Bundesrath has finally decided upon the resolution presented to it in May, 1912, by the Reichstag, asking that duelling in the army be effectually prohibited, and for this purpose demanding the expulsion of all duelists from the army, and the further punishment of the parties provoking a duel. In answer the Bundesrath has not only rejected the resolution adopted by the Reichstag, but has given moral support to the practice itself when carried on "upon ideal grounds." While ex-

pressing a desire that duelling might be less frequent, it claims that no action need be taken since it is already upon the decrease. In regard to religious convictions which prevent an officer from accepting a challenge, it makes the assertion that these have always been taken into account by the court of honor. It declares, furthermore, that no end can be put to duelling until measures are taken which apply to all classes and entirely change the present views upon the subject. Something, it believes, may be accomplished by the revision of the punitive laws; but it flatly refuses even to consider the dismissal of officers who participate in a duel.—In the session of the Budget Commission of the Reichstag unanimous resolutions were taken against the artificial raising of prices in coffee by storing it up in the great commercial centres until a suitable market has thus been created.—Germany, it is said, has counseled Turkey, as "its best friend," to yield to the demands of the Balkan allies, otherwise it may not only lose its European possessions, but also endanger its Asiatic domains.—Baron von Jenisch has been appointed Ambassador to Rome. He had previously held the post of Consul General at Cairo and since 1906 had been Prussian Ambassador at Darmstadt. From 1886 to 1887 he had served at Washington as attaché of the German embassy.—The Alsatian Representative Emil Wetterlé was severely censured by the spokesmen of all the popular parties in the Reichstag for his anti-German speeches held during his recent tour in France. The Diet of Alsace-Lorraine has expressed to the Reichstag, in the name of the Centre, its great regret for the action of Wetterlé.

Austria-Hungary.—Following hard upon the reports of the duels fought by the President of the Hungarian House of Representatives, Count Tisza, comes the news of a duel fought by two schoolboys, not older than eleven, one of whom was mortally wounded. The weapons were pistols, and all the rules of honor were strictly observed.—In drawing up the list of donations sent in from all quarters to supply the soldiers with Christmas presents, the total absence of all gifts from Czechs and Southern Slavs was greatly commented upon. Their sympathy with Servia had always, however, been sufficiently evident, and the regiments were for this reason composed overwhelmingly of Germans.—The Social Democrats of Hungary are making preparations for a general strike as a protest against the new election reforms. It is very doubtful whether the railway employees will participate in it. The opposition against these reforms is daily increasing even in Government circles.

Portugal.—The troubles of the Government are multiplying; money is lacking, the Socialists and Syndicalists are on the verge of revolution and openly profess their right to overthrow the Government, and the *Intransigente* warns the people that bankruptcy is imminent as well as virtual governmental control by foreigners.

QUESTIONS OF THE DAY

Ireland's Own Civilization*

Nearly a hundred years ago, Dr. Petrie, the great Irish antiquarian, saw the results of his remarkable researches received with scorn by British writers and their congeners, and in 1865, at the end of his career, he wrote to Lord Dunraven, that it seemed "derogatory to the feeling of superiority in the English mind to accept the belief that Celts of Ireland or Scotland could have been equal, not to say superior, in civilization to their more potent conquerors, or that they could have known the arts of civilized life till these were taught them by the Anglo-Normans." Half a century later, Mrs. Green found traces of the same spirit, "so slow has been the decline of racial prejudice and political complacency," but the last few years saw a wondrous change of sentiment: "There is now a public ready to be interested, not only in the Danish and Norman civilization in Ireland but also in the Gaelic culture which embraced these and made them its own," a result largely due to the driving force of her own historical erudition and rare literary power. The remarkable success of her "Making of Ireland and Its Undoing" and "Irish Nationality" in upsetting the traditions of Irish barbarism long fondly treasured and industriously distributed by British historians and their retailers, brought numerous demands for further exposition of her view-point in lecture hall and magazine, and five of the resultant vigorous contributions to Irish history and its making Mrs. Green has happily gathered into a spacious and appositely illustrated volume, forming a valuable supplement to her more formal works. There is a continuity of thought running through the articles that binds them into a homogeneous whole, and a freshness of style that enhances the interest while in no way detracting from the value.

The first and last chapters are a detailed development of John Mitchell's dictum that England robbed Ireland, stripped and buried her, and then wrote lampoons on her tombstone; and also a triumphal vindication of Mrs. Green's historical thesis that Irish culture and prosperity were not advanced, but set back and finally destroyed, by the English occupation. But the telling and the spreading of the story was copyrighted by the conquerors, who slammed the doors of their history on the people they wished to degrade and subjugate, and left them alone, "shut up like criminals of old in the tower of Little Ease, where no man could stand or lie at length."

The exposure of Professor Mahaffy's slanderous buffoonery is piquant reading, but more satisfying because the subject is more worthy of notice is the manner in which the author demolishes the attempted refutation

of her famous book by the Cambridge Modern History's Irish representative. She has literary dexterity and argumentative acuteness, but authenticated facts and documented evidence form the substance of her proof that arts, commerce, industry, law, learning and prosperity, and social and intellectual culture structured on religion and morality, obtained in Ireland before the Norman set foot on her shores; and that this deep-rooted Irish civilization, while assimilating what was good in Norse external methods, absorbed both Dane and Norman into Irish life and thought, and substantially persisted until Protestant penal laws eradicated all of it that force and ferocity could reach. Against her bristling array of proofs her opponent can only advance his personal preferences for the traditional version of the conquerors. The tracing of the wide vogue of this fallacious version is of special interest, and the laying of the "Scotch-Irish" legend with the fanciful trimmings recently superadded by our late ambassador to England, should prove particularly instructive to Americans.

The impression that Ireland, like one of her poets, was always "remote, unfriended, melancholy, slow," will be dissipated by the chapter on "Trade Routes," which reveals the secret of the author's peculiar historical merit and should prove a valuable guide to the student of history. While studying her own country she has her eye on all Europe and beyond it, noting the commercial and social progress of races and peoples and the spring of those general movements, progressive and retrogressive, which have deeper historical importance than the occasional battles that mark their pathway. Trade followed the flag, whether Roman, Carolingian, Norse or British, the route adjusting itself to controlling conditions, and over each, except the British since Tudor days, Ireland fared forth and prospered. Phenician and Roman trade with Ireland was extensive, and from 500 to 1000 A. D. her merchants followed her wide and varied missionary track. The Scandinavian invasion, while temporarily arresting her progress, eventually widened her trade routes from the Baltic to the Mediterranean, along the Rhine and Dneiper, to Christiania and Novgorod, and even to Astrakhan. The Danish pillages of Irish monasteries and tombs were for articles of value to be found there—an indirect testimony to antecedent civilization—and as the Scandinavian empire fell, chiefly at Irish hands, the Norman connection opened new routes through central and southern Europe to Asia Minor, till the Tudors and their successors closed effectively both the sources and avenues of Irish trade. The Maps of the Middle Age trade routes are a lesson in general history.

"A Great Irish Lady" and "A Castle at Ardglass" crystallize the story of Irish trade and civilization in a person and a place. Around Margaret, consort of Calvagh O'Connor, Prince of Offaly—who while never lifting hand against an Irish clan maintained continuous war for sixty years, and held valiantly the Middle Counties, "against the English manner of government"—are

*The Old Irish World. By Alice Stopford Green. Dublin: M. H. Gill & Son; London: Macmillan & Co. \$1.60 net.

grouped the essential features of the old Irish customs and culture. Like her daughter Finola, who was successively princess of Tir-Owen and Tir-Connail and died a cloistered nun, Margaret was a promoter of peace among the Irish, a patron of commerce, law, learning, religion and works of benevolence, presided at assemblies of judges, historians, poets and musicians, and while her husband was away battling for his country, was busy, says the Annalist, "repairing the highways, erecting bridges and churches, multiplying Mass-books, performing all manner of things profitable to God and her soul, and conferring countless gifts on the Irish and Scottish nations." In 1445 she journeyed with a company of patriots to St. James of Compostela, and 1451, the year of her death, was thus recorded: "A gracious year this year, in which though the glory and solace of the Irish was set the glory of heaven was amplified." Margaret was heir to culture and nobility. Her father was the O'Carroll, Prince of Ely, who was styled "general patron of all the learned men of Ireland." His piety inspired a pilgrimage to the Tomb of the Apostles and his patriotism impelled him to make many a stout campaign against the English and die fighting for his people. If blood tells, the culture, patriotism and piety of O'Carroll and his daughter survived three centuries later in the Carrolls of Maryland, lineal descendants of the princes of Ely.

A gap wide and deep separates the present from the old civilization, but there are places, more resisting than persons to the ravages of time and spoil, that still vividly recall it. The whole panorama of Irish life, historic and pre-historic, unrolls before the eye from a castle overlooking Ardglass harbor in the Lecale peninsula of County Down. Great rings of massive stone on the lofty mound of Erenagh and mighty earth-works antedate historic record, and the fort of Dun-Rury, erected by the Red Branch Knights, goes back to the twilight of history. There St. Patrick erected his first church in Ireland and there a huge granite boulder marks the spot that first treasured his remains. Monasteries and schools soon dotted fruitful Lecale, ships filled its deep harbor of Ardglass, Danes and Normans raided it, O'Neill recaptured it, the Geraldines held it awhile, and 1558-1567 Shane O'Neill "forcibly patronized himself of all Lecale" and hung out the banner of the Red Hand from the towers of Ardglass. With the passing of the O'Neills came confiscations and destruction; but still remain the pre-Milesian forts and works with pagan weapons and memorials in flint and bronze and gold, the stones of the ruined abbeys, a few Celtic and Norman Crosses and a stone statue of Virgin and Child from the monastic art-works that escaped the Cromwellian ravagers, and, immune against Puritan fury, the Norman towers and turrets and Shane's Castle of Ardglass. In June, 1911, the confiscated land was sold at auction, and Mr. Bigger, the patriotic Belfast antiquarian, purchased Shane's Castle, furnished it as in the days of the O'Neill, adorning it with relics of Lecale, fitted rooms into an oratory in Celtic

style, set up a fine painting of the mighty Shane, flung out from the tower, which he christened St. Columba, the Red Hand of the O'Neill, and turned over to the people this museum of their past. There they assembled to celebrate the restoration in Irish song and dance, and its Protestant narrator records that they first knelt down in the oratory, every one, and that never since have they failed to keep flowers fresh upon its altar.

The old men leaving the Irish reopening of Ardglass said; "Ireland is coming back"; and Mrs. Green remarks in one place, "It is an unfinished tale I tell," leaving the hope of her own unwavering faith that the tale will yet be finished in the Irish way. She rebukes the Protestant bishop of Ossory for fearing to trust the people of Ireland, reminding him that the Protestants of Lecale joined heartily with their Catholic neighbors in doing honor to all their country's past; and she holds that Ireland's destinies can only be worked out by its own people, within their own seas, under their own law and rule, and after their own customs. Her book should put many a much-abused student and reader in the way of finding historic truth, and also help to realize for her country her own definition of nationhood: "The union of all her children that are born under the breadth of her skies, fed by the fatness of her fields, and nourished by the civilization of her dead."

M. KENNY, S.J.

A Poet-Saint*

Saint John of the Cross, whose works have frequently been brought to our notice within recent years, may be truly termed the poet of Divine Love. His great mystical treatises were composed after a method peculiarly his own. A few stanzas, written as time and inspiration supplied the opportunity, were later made by the author himself the subject of extended comment. Word for word, and line for line, each stanza was developed, until in every verse there was revealed height beyond height and depth below depth of hidden meaning. No obscurity, however, or vagueness of thought enters into these writings, except such as the subject itself may bring. In the lucid explanation of the Saint every cavern becomes luminous and every summit resplendent with the light of celestial love.

Thus from the short poems, some of which were probably composed during the period of the Saint's imprisonment, the great works evolved like trees from the seed. Thus originated, under various impulses, the "Ascent of Mount Carmel" and the "Dark Night," the "Spiritual Canticle" and that most sublime and beautiful work of all, "The Living Flame of Love." In the first two volumes the arduous and darksome journey of the soul is described in her resolute attempt to approach to God;

*The Living Flame of Love. By St. John of the Cross, with his letters, poems, and minor writings. Edited by Benedict Zimmerman, O.C.D. With additions and introduction. New York: Benziger Bros. \$1.95.

while in the remaining two we are introduced into the mystery of the divine espousals of that soul with her Bridegroom Christ and her union with the Eternal Love.

Though all are not called upon to pass through the same trials which the Saint encountered, yet all must find with him their supreme peace and joy in God alone. By Him they were created and in Him alone, as Saint Augustine says, can they ever hope to find their rest. The last volume, therefore, of the works of Saint John, comprising likewise his Spiritual Maxims and his collected poems, may truly be considered as their crowning glory. What the Ignatian "Contemplation for Obtaining Love" is to the Spiritual Exercises, "The Living Flame of Love" is to the mystical theology of Saint John of the Cross.

To illustrate more fully the methods of our Poet-Saint we select as an instance the sixth verse of the poem which forms the argument of this last book. The line thus reads: "Break the web of this sweet encounter."

Commenting upon the opening words of this verse, the Saint explains that three webs bind us about and must be broken before we can come to the fruition of God. The first is the "temporal web," which is the complicated and entangling mesh of our attachments to created things. The second is the "natural web," woven of all the unmortified affections and desires of our fallen nature; and the third and last is the "web of sense," which only death can rend asunder. It consists of the union of body and soul which prevents the direct vision, face to face, of the Supreme Good. When the first two bonds have been successfully broken, the soul longs for the time when the last shall likewise be severed and her union with the Infinite Love shall be complete and unending.

"Thus the death of such souls," he writes, "is most full of sweetness, beyond that of their whole spiritual life, for they die of the sweet violence of love, like the swan which sings more sweetly when death is nigh. This is why the Psalmist said, 'Precious in the sight of our Lord is the death of His saints,' for then the rivers of the soul's love flow into the sea of love, so wide and deep as to seem a sea themselves."

The web of sense, he continues, must not be cut, but "broken," because love likes force; "it desires that the act of breaking the web may be done in a moment; the more rapid and spiritual the act, the greater its force and worth." Love, as the Poet knew, is too intense to wait for the easiest means. It desires nothing but union with the Beloved. We have only hinted here at a few of the many thoughts suggested by the first words of the verse we have quoted: "Break the web of this sweet encounter."

Love is the thought ever uppermost in the mind of St. John. We shall seek in vain through the chantry of our poets for one whose songs are so perfectly attuned to the spirit of love, so touched with its divine languishments, so fired with its sacred passion, as those of the humble Carmelite friar. His writings are love spiritualized,

love divinized. There is no limit to the excess of his love except the final union of his soul with God, the eternal espousals of the Bridegroom with His bride. If his love, he tells us, had power "to swallow death," and should increase in its intensity "to scorch the waters of the sea," and mounting higher should set ablaze "the triple elements" and in its flame consume them, and if all these flames were love, his love would still fall short of his desires. For all these flames compared with the "eternal and transcendent fire" of the love of God,

"Are of no more import
Than is an atom to the whole world's bulk,
Or than a drop of water to the ocean!"

Ever yearning, therefore, to love more and more, and to draw near and nearer to his God, and yet, "with wings close-clipped," unable to lift himself on high, he is constrained in the fine ecstasy of his incessant longings to exclaim with loving importunity:

"O wretched fate,
Which gives to love wings so inadequate!"

His strong words would almost lead non-Catholic readers to suppose that it was annihilation in the Divinity which he sought, whereas it is in reality a complete repletion of self with the Infinite Love which is the end of his desires, as it is meant to be the final term of all our longings after happiness.

Worthy to bear the name of his great Patron, St. John the Apostle and Evangelist of love, who taught us the supreme lesson, that love is the synthesis of all our knowledge of the Divinity—*Deus caritas est*, God is Love—Saint John of the Cross delights to define and interpret all things in terms of love. The mystery of the Blessed Trinity at once suggests to him the comparison of the lover and the beloved, who live in each other by their mutual love, and thus form together but one single love; while the relations of God with the soul are constantly described under the image of the Bridegroom and His spouse. Once the bride has been admitted into intimate union with God she thenceforth finds her greatest joy in suffering, and her delight in the absence of all human comfort or esteem, thus to be most like to her Beloved Who for love of her was laid upon the straw of the manger and exposed in His humiliation upon the Cross. Thus the entire spiritual life truly becomes for her,

"Light in darkness,
And darkness which withdraws not in the Light."

Such poems, as is evident, are not to be compared with mere works of literature. They are too sacred to be critically viewed or thoughtlessly gathered into a collection of verse. They contain the mysteries of the Great King, and use that freedom of dealing with them which we find in the Canticle of Canticles. They are not for the carnal and worldly-minded, but for souls whom Christ has called to delight in the intimacies of His Divine Love.

The love of bride and Bridegroom is ever therefore the key to all these works. Even in the songs of the Incarnation and Nativity this thought recurs. In the former the Saint beholds the Heavenly Bridegroom descending to seek His bride, that humanity which must perish except for His pity and love; while in the latter is celebrated the feast of their espousals, wherein God assumes that human nature which for all eternity is thenceforth to be united with the Eternal Word in the hypostatic union. Not only do bride and Bridegroom communicate their love to each other, but they likewise make an interchange of nuptial presents. He gives to her of His gladness, which He has brought from heaven; and she bestows on Him her suffering, which is the heritage of earth beneath the ban of sin:

"So the bride at her betrothal
Did the bridal gifts arrange;
But the Mother looked in wonder
At the marvellous exchange.

"Man gave forth a song of gladness,
God Himself a plaintive moan;
Both possessing that which never
Had been hitherto their own."

Even here therefore is offered us, in quaint poetic figure, an illustration of that supreme law of all love, whether human or divine, which is clearly formulated by St. Ignatius in his "Contemplation for Obtaining Love," to which allusion has already been made: "Love," he writes, "consists in mutual interchange on either side, that is to say, in the lover giving and communicating with the beloved what he has or can give, and on the other hand, in the beloved sharing with the lover." No more striking proof indeed can be found how one and the same Spirit guides the Church of God and lives in all her saints, than the perfect uniformity of ascetic principles, amid the greatest diversity of application, which may be traced through the writings of Saint Ignatius and of Saint John of the Cross or Saint Teresa.

Love was ever the supreme expression of their lives, and only the will of God and the service of their neighbor could restrain their souls, like the eager spirit of Saint Paul, from an all-absorbing desire for the eternal union and the unending vision, face to face, of God. The same longing which filled the heart of Saint Ignatius as he gazed upon the starry heavens and reflected upon the vileness of this earth, resolving more firmly than ever to live for the glory of God alone, wrung likewise from the lips of Saint John, in a more contemplative, though not more earnest spirit, that startling cry of rapturous desire:

"O that Thou the clouds would'st scatter
That between us darkly lie,
Show Thy face and in the beauty
Of that vision let me die!"

JOSEPH HUSSLEIN, S.J.

Discipline

Efficient mental and moral training depends, to a large extent, on good discipline. For on the one hand, disorder distracts and disconcerts the teacher and wastes his energy; while on the other, it renders impossible the attention and calmness of mind, without which pupils can neither acquire nor retain knowledge. Moreover, boys cannot live long in an atmosphere of riot without moral hurt. Their ideals are shattered and their wills either become wayward or grow slack of purpose and effort. In their disrespect for the representative of authority they learn to despise authority itself. And revolt against the master is often a prelude to formal contempt of the office, and power of all superiors. The consequences of this are serious enough to make every teacher take thought about his responsibility for them. Without doubt he has a far-reaching duty in this matter which he cannot neglect. For his office obliges him to discipline, not precisely that he may teach with ease and comfort to himself, but rather that he may train the souls of his pupils.

To do this effectively, the teacher must first discipline himself. The undisciplined master is the centre and source of a vast amount of the disorder so common in the class-rooms. His defects and deficiencies react on those in his charge and drive them to contumely, for which they had no natural inclination in the beginning. Boys will not tolerate a noisy demagogue, nor a poor punster, any more than they will abide an irascible tyrant, whose chief distinction lies, not in brains, but in strong muscles and a bass voice. Their young lives may be made miserable, but they will demand and get the pound of flesh, and the blood, too. In the end they will be the masters. The good disciplinarian then must himself be disciplined. The man who has not subjugated himself cannot expect to rule others. He has failed to conquer the one closest to himself, and has no reason to expect success in governing those separated from him by the widest and most unintelligible of all finite gulfs—a different personality.

Hence, the first task of every young teacher is the conquest of his own heart. He must begin by recognizing frankly his faults and rooting them out. On investigation he will probably find that he is immensely impressed by his own learning, dignity and importance. Of course, his pupils' impressions will not be half so intense and flattering. This will soon become apparent. Then the young teacher's soul will begin to smart under disappointment, and unless he has a care he will betray himself lamentably. For vanity does not brook dark corners and places below stairs. It insists on living in the open, and is as ingenious as a sensational preacher in attracting notice to itself. Anger, sarcasm, injustice, cheap politics, and a thousand other petty vices and schemes are its shameless instruments. It obtrudes itself on the notice of the pupils in the most offensive ways,

until finally—blessings on their manly spirit—they take matters into their own hands, roughly perhaps, but effectively. The teacher is to blame for all this. He has created the disorder, and will father more, unless he applies the knife to his soul. He must cut away anger, for it darkens counsel, and put up in its place calmness, which has a majesty about it, at once attractive and compelling. That done, he is ready for new excisions and new acquisitions.

Softness, favoritism, undue suspiciousness are the most contemptible of all petty vices. That fox-like animal astuteness which, no doubt, has been mirrored in the face of every man who ever harbored it in his heart, from Judas to the last of the tribe, must be replaced by the sturdy, frank, wholesome manliness which commands the respect and admiration of everybody worthy of an education, or even consideration. The teacher who does this has made a great stride towards success in discipline. He has few or no natural defects on which boys can play, to his chagrin and consequent undoing. He will be prudent and forceful in thought and action. And though boys may not cringe before him, yet they will not lead him by a chain. They will troop on by his side, happy in his inspiration and leadership.

So far we have been looking at the disciplinarian from one angle only. There is another view-point which presents a new aspect. For disorder can also arise from poor, uninteresting teaching. As soon as a boy loses interest in his studies he becomes a problem to his teacher. He must be busy. And if he is not intent on his books he will be intent on mischief. The prudent master recognizes this and does his best to keep his pupils' minds concentrated on their work. With this intent he studies his boys and adapts himself to their needs. He never imposes tasks beyond their mental and physical endurance. He aims at clear, "snappy" explanations. His eye is ever alert for the first signs of restlessness, which he is quick to suppress by change of work or greater clearness, or renewed vigor of manner. His recitations are always times of mild surprises. His pupils never know how or when they are to be called upon to recite. They never feel quite safe. They are conscious that a call in the beginning of a lesson does not mean immunity for the rest of that lesson. If there are six recitations they are liable to be called upon in all. They have no time to plot mischief: none even to indulge the luxury of a day-dream. They must be alert the whole day. Such conditions safeguard boy and teacher alike.

Just here one may object that these principles are a bit too narrow to cover the whole problem at issue. They concern either the personality of the teacher, or one only of his many relations to his pupils, thus leaving untouched many phases of the perplexing question. Broader principles and a discussion of other relations would be welcome. This necessitates a consideration of the nature of the discipline desirable in a class-room and on the play-ground.

All good discipline is self-discipline. It is a concern of each individual soul: something that the boy must impose upon himself. It does not consist in coercion from without, but in a chastening from within. The teacher, tradition and that intangible element called atmosphere, may offer occasion for it, may even promote and direct it, but they cannot make it. For discipline is not a growth from without. It is a spirit within. It begins in a realization of the difference between right and wrong, proceeds to an understanding of duty and obligation, goes a step further to the formation of high ideals, and finally rests in a fruitful determination to order all thoughts, words and actions in accordance with the high standards conceived and adopted as the norm to be followed.

Thus, discipline pertains both to the intellect and to the will. Enlightenment and strength are necessary for it. The intellect must see the truth clearly and present it to the will as a good to be desired and adopted. The teacher's part in the process consists in skilful and attractive expositions of ideals and reasonable attempts to persuade his pupils to adopt and obey them. In all this he must be chary of coercion. He is dealing, not with statues, which remain where they are put by force, but with rational, high-strung boys, who possess faculties which respond poorly enough to the lash and the harsh word. Reason was never yet persuaded by either of these means, and as a rule, the will is cowed by them, only to rebound to former defects with redoubled energy, if not fury.

R. H. TIERNEY, S.J.

Inefficiency of Schools

What is the matter with the schools? is a headline frequently used of late in the newspapers, and the mania for investigation manifested in multiplied other directions just now is showing itself as well in the zeal with which many phases of school conditions among us are being criticized and discussed all over the country. Here in New York for four years back there has been scarcely a break in the round of commissions looking into the affairs, administrative and financial and educational, of the public schools—and there appears to be no thought of an end to it all. May it not be that the mania is a mighty cause of the unrest that is, doing mischief to the schools and to the work they are supposed to accomplish?

Men who are not afraid to express an opinion answer the question of the newspapers by the terse phrase: "Too much politics." And they add an illuminating explanation of the presence of an influence entirely foreign to the scope of educational processes. The "ins" desire to stay in; the "outs" are quite as eager to displace them. Hence the formulation by the former of new plans, new methods, new features of administrative control and inspection and superintendence which they alone as "of the inner circle" can carry into effect. Hence, too, the everlasting criticism of their work by the eager host on the

outside, these latter finding their strongest argument in the continued unrest the constant changes induce.

Wise men easily recognize the evil all this portends; while the admitted inefficiency of school training among us and its superficiality and lack of that thoroughness in the elementary subjects which should be the first aim of primary education ought to make the less thoughtful equally appreciative.

The recent rebuke administered by the Sage Foundation Report to our conceited self-esteem regarding the educational system in vogue in the States might advantageously have incorporated this lesson. Its pertinency is surely quite as evident as is that of the conclusions drawn from the tabulated statements set forth in that Report of hours and buildings and dollars devoted to school work in the forty-eight States.

They do some things better in Europe. Lately there has been going the rounds of the press a note of appreciation of school ways in Switzerland written by W. K. Tate, an American educator, who has just been over there. We know that education is well cared for in the Alpine Republic. Large sums are annually spent on it by the cantons and communes, and substantial grants are allowed by the Confederation to supplement these subsidies. In 1905, as the last report to hand informs us, these amounted to \$1,120,000. This, however, is not the detail emphasized by Mr. Tate in the note in which he terms Switzerland the School Teachers' Paradise. He writes:

"Five hundred dollars is considered a good salary for a teacher in Switzerland. After a lifetime of service one may go as high as \$800. Yet 90 per cent. of the teachers are men. In addition to his salary the teacher is furnished with a dwelling, a certain amount of garden land and wood for fuel. Aside from his duties in the school room he is often secretary of the local creamery association, leader of the village band, organist in the church and general intellectual guide for the community.

"When a teacher is engaged for a position it is for life or a long term of years. He settles down with the people whose children he teaches and stays. Changes are rare.

"The record for continued service in the same village is held by a teacher in Thurgau, who has occupied the same position for sixty-five years. One teacher that I visited has held his position for twenty-four years and his father held the same position for thirty-five years before him.

"There is nothing of the military in the discipline of the Swiss school; no lining up, no marching to classes. When the children go to the class-room they shake hands with the teacher, greeting him as if they had not seen him for a long time and were really glad to see him. The whole relation is one of charming naturalness and kindness on both sides."

And he might have added, there is not in the school system of Tell's beautiful land, some of whose attractive features are thus described, a trace of the political scheming that very effectually dominates that obtaining here at home.

Italian Temperance

The daily press informs us that at a recent anti-alcohol congress held in Florence one of the speakers declared that the Italians are rapidly forfeiting their reputation of being the soberest among continental peoples. Alcoholic psychosis, he said, is making great progress in the Peninsula, and in common with the experience of other nations it is most prevalent in the great manufacturing centres. Fifty-three of the fifty-four asylums of the country (there were no returns from Naples) report 7,092 cases of alcoholic insanity, of which 751 were women. This is an increase of 100 per cent. for men and of over 100 per cent. for women when compared with the period 1903-1905. The production of alcohol is prodigious. In twenty years it has leaped from 1,750,000 to 17,750,000 gallons, over 11,750,000 of which was used for drink. The brewing of beer has increased during the same period from 3,000,000 to 12,000,000 gallons.

On the other hand "England," as a report in the same paper puts it, "is sobering up" and is very far from being in the bibulous condition that prevailed there "thirty-four years ago." As within those "thirty-four years" the Church has made remarkable progress in restoring England to its ancient faith, for there are now 1,793,000 Catholics in that part of Great Britain who possess 1,138 elementary and 380 secondary schools, with 2,182 churches, chapels and stations, and in 1911 alone there were more than 7,000 conversions to the faith, it is quite possible that the changed conditions in the matter of temperance may be traced to the rapid return of the nation to religious truth. On the other hand, the persistent efforts of the Italian Government during the last "thirty-four years" to crush out all religion from the hearts of the people may sufficiently explain why the Italians are no longer distinguished for that remarkable temperance which was for centuries their glory.

CORRESPONDENCE

Trials and Woes of the Chinese Republic

SHANGHAI, November 22, 1912.

Infancy is a peculiarly dangerous period for the individual and requires a fostering hand and tender care before full maturity is reached. Through lack of these necessary qualities in parents, many a promising existence is nipped in the bud, while others, entrusted to incompetent hands, are dwarfed and unequipped for the great struggle of life. What is true in regard to individuals applies equally to the social unit, to novel forms of government, and in no case so well as to the young Republic of China. For centuries the country lived and prospered under the monarchical system. Her philosophers, statesmen and writers never dreamt of the republican idea. To entrust government to uneducated, silly and rustic millions, and expect it would prove a success seemed to them to be the height of folly. Habits of

thought, hoary tradition and national customs have thus contributed to impress on the nation that the "one-man government"—the monarchical idea—is the only possible and suitable system of government. This is in some way ingrained in the Chinese people. The republic is an exotic borrowed from the West and is obviously not of Chinese growth. The revolution of the past year was not so much a political movement as a racial struggle for supremacy between New China and an alien race, degenerate, corrupt and unprogressive. During the past five years foreign education and Western ideas have wonderfully changed the Chinese mind. They have also detached it from the Confucian admiration of the past, and directed its energy to a better and more progressive state of things.

The revolution and the establishment of the republican form of government are chiefly the work of the student class, of an oligarchy of idealists, who have never consulted the people and little considered the past history of the nation. Whatever may be the theoretical merits of the monarchical or republican systems of government, and their adaptability to the temperament of certain peoples, it is an undisputed fact that the present-day race of Chinese are neither historically nor socially educated for republican government. The Chinaman, crushed during centuries of tyranny, has no idea of liberty, fraternity and equality, of political and civil rights, without which a republic and republicanism are but empty names.

To the question, therefore, whether the country is fit for a republic, to anyone acquainted with its past history and the present state of education and civilization, the reply must be in the negative. As to the system taking root, becoming acclimatized and congenial to the people, experience alone can furnish a conclusive test. Many there are who think the Provisional Government will be but short-lived, and that a monarchy will be soon established, with Yuan Shi-kai as first emperor of a new dynasty. Yuan has already played the game as the devoted servant of the Manchus and is at present only a step from the throne.

Many other facts corroborate the above view. The following, gleaned from a period extending over eight months, show abundantly that the present system of government is far from being a success, not to say an utter failure. The old Manchu form of monarchical government being abolished, the task of the Republic was to organize the new system. This was a Herculean labor and required men fully trained and prepared in constitution building—competent political architects—but nowhere were they to be found. Within the Cabinet—three of which have been already wrecked—endless divisions prevail. North and South maintain each their own views and seek persistently their own private interests to the detriment of the general welfare. Both want to govern, and were they to be listened to, each would put its own men at the helm and exclude all others. In the midst of these factions, the Provisional President is helpless and lacks authority, with the result that there is yet no appearance of a coherent system of government and of a vigorous forward policy.

Passing from Peking to the provinces, here also we find anarchy, disorder and incompetency. The pacification of the country has not yet been realized. Piracy is rampant in the South. In the Centre, West and North, disturbances are more than sporadic, bandits and robbers swarm, especially in country districts, and brigandage is general. Moreover, most of the provinces are practically autonomous and tend more and more to absolute inde-

pendence. Peking has little hold on them and can but suggest in a grandmotherly way subordination, observance of treaties, and a policy conducive to the general welfare. True, this state of things existed under Manchu rule, but under the Republic it has become more aggravated and assumed aspects which do little credit to the new system of government.

Without taxation, no State can carry on effective administration. In March last, it was enacted that taxes remitted during the revolutionary period would be anew imposed. So far, however, all attempts to collect them regularly have proved a failure. On the other hand, the army cannot be employed to enforce obedience to the law, as such a step would doubtless provoke revolts. The result is obviously disastrous for the Republican treasury. Its coffers are empty and there is no means of replenishing them except by resorting to foreign loans, which are not forthcoming except under conditions guaranteeing repayment and honest expenditure.

Beyond the provinces, the question of the dependencies—Manchuria, Mongolia and Tibet—is also vital for the new Republic. Already a tendency towards disruption has set in and they are daily drifting away from their former allegiance. The Provisional Government has displayed in this matter the greatest indifference and tergiversation, never doing the right thing in the right time. Sen Yat-sen, the prime mover of the revolution and now a would-be railway magnate, advises not to go to extremes and by all means avoid force and military expeditions, as these would lead to disaster and endanger the existence of the young Republic. He also expects that even should the dependencies now declare themselves independent of the central authority or be absorbed by powerful neighbors—Russia has had already a mouthful in Mongolia and Japan will soon bite in Manchuria—they will certainly come back when railways are constructed.

In presence of such a poor record, of inefficiency to govern, to establish peace and order, reorganize finance and protect the colonies, the new Republic enjoys little prestige. It is not, therefore, surprising to see that the Great Powers, who are thoroughly aware of the above drawbacks, withhold their approval of the new system. If China wishes to obtain recognition, she must show efficiency and capacity to govern, make real progress, educate thoroughly her teeming millions, reform the judiciary, organize finance, suppress embezzlement and graft, and promote the general welfare of the people, otherwise her woes will assume a chronic aspect and preclude her from entering or holding an honored place in the family of nations.

The above picture deals principally with the political and administrative work of the new Republic. In the sphere of religion and education, a somewhat better record is established, and, it may be expected, will be maintained in the future. A full treatment of both questions must be withheld for the moment, but will be dealt with for readers of AMERICA in subsequent contributions.

M. KENNELLY, S.J.

Work of a Catholic Layman

ROME, December 27, 1912.

Although something is known in America of the Protestant propaganda in Rome, the full extent of the insidious methods employed can hardly be realized except by those here on the spot. Even less is known of what has been done by Catholics to counteract this work, nor of how much credit is due personally to Mr. Christmas,

whose death just two months ago in Rome is mourned so deeply. Tributes of affection and appreciation of his character come from far and near.

William Osborn Christmas was born in 1849, in the Island of Jersey. The family, of French descent—the name originally was Noël—settled in Ireland, where the estates are still in their possession. In his twenty-fifth year Mr. Christmas became a Catholic, and in 1893 came to reside in Rome. He was appointed Private Chamberlain by both Pope Leo XIII and Pope Pius X, and received the gold medal "Ben Merito" from the latter, who also made him a Knight of St. Gregory.

The cleverest means of propaganda among the Protestants here was the opening of night schools to teach Italian lads foreign languages, an important aid in their advancement in industrial and commercial life. These schools were soon filled with youths eager for these advantages, but unfortunately at the same time, in the Protestant atmosphere surrounding them, came only too often the sapping of their Catholic faith.

Eighteen years ago, Padre de Mandato requested Mr. Christmas to open a free night school. A better choice could not have been made, and he threw himself heart and soul into this noble work, to which he has given untiring service all these many years. Mr. Christmas' personality was one to make a marked impression upon anyone who came under his influence, and he was especially fitted for work among men and boys. Of fine physical presence, there was a wonderful sense of cheer and manliness about him that would put heart into the veriest weakling. With all the charm of his personality, the consciousness of the underlying strength of his splendid Catholic faith could never be lost sight of. His loss to these young people whose lives he was always influencing for good never can be made up to them, but he built his work on such firm foundations that it is bound to live on after him. Other willing hearts are taking up his work, and there could be no better example than his as an inspiration for them to follow.

For all these many years, Mr. Christmas gave his unselfish service for most of his evenings in the school, also supplementing it by many private lessons in his home for those who for any reason were unable to attend the school. No other engagement was ever allowed to interfere with this service. The school was supported by contributions of English and American residents and visitors in Rome, Mr. Christmas always giving his services generously.

Five years ago the school was amalgamated with the present school of Alessandro Volta, under the direction of the zealous Mgr. V. Nardoni. It was then decided to make definite religious instruction an essential feature of the school, and as this had not been heretofore the case, it was feared that there would be a falling off in the numbers in attendance, as proved to be the effect at first. Later the school more than recovered in size, so that at present there are four hundred Italian young men and lads enrolled. As a proof of their zeal as practical Catholics, it is gratifying to record that at the month's mind Mass said for their beloved benefactor, Mr. Christmas, a large proportion of these many students received Holy Communion, offering it for him. They had a memorial card printed, recording in touching language their appreciation of his untiring, disinterested service in their behalf.

In addition to the night schools, Mr. Christmas started several clubs for young men and boys, always with the idea of rescuing them from the clubs and gymnasia in-

stituted by the resident Protestants. He was also elected President of the Parish Committee of the parish of S. Giacomo al Corso. May his soul rest in peace.

J. G. ROBINS.

Two More Martyrs of the Lepers

PARIS, January 8, 1913.

The story of Father Damien, the Belgian missionary, who, after devoting his life to the lepers of Molokai, died in their service, is well known to all English-speaking Catholics; indeed an Englishman and a Protestant was one of the first to draw public attention to that heroic sacrifice. But AMERICA's readers are perhaps unaware that the Belgian priest has many imitators. Two of them have lately gone to their reward. They were members of the Society of Jesus and belonged to the mission of Madagascar, one a Frenchman, the second a Pole. They both died of leprosy last October.

Father Isidore Dupuy, the Frenchman, went to Madagascar in 1892, and was at Tananarive in 1894 when the islanders rose against their French rulers. He was attached as military chaplain to General Voyron's staff and took part in many hazardous expeditions and hard marches. In one of the latter he gave up his horse to a lame soldier and made the whole journey on foot, under the burning sun. The services that he rendered during the campaign were recognized even by the atheistic French Government and, wonderful to relate, he was named Knight of the Legion of Honor, Jesuit though he was. Father Dupuy, who, like St. Ignatius, had the soul of a soldier, gladly returned to his obscure and trying labors among the natives of the district of Ymerina, where leprosy is rampant.

To arrest, if possible, the progress of the disease, the lepers were confined in public hospitals, which were in reality prisons. Deliverance from them was impossible, for a leper was a public menace. Some years ago, M. de Myre de Viliers, in the French Chambers, described the condition of these hospitals, in which the men and women who consented to nurse the inmates were themselves condemned to die of the disease, and he added that the nuns and priests, whom the French Government persecutes and despoils, were alone willing to undertake this heroic work of charity.

Father Dupuy was among the missionaries who faced a horrible death, rather than desert the lepers in their isolation and misery. He devoted himself to those of Ambohimahazo and went to live among them, to minister to their souls and to their bodies. As a matter of course, he was attacked by the malady and died, after a lingering agony, on October 9th, 1912.

Just twelve days before, on October 1st, there died at Marana, in a neighboring district, a Polish priest, Father Beyzim, who was, like Father Dupuy, an apostle among the lepers. In 1898, he was then forty-eight, Father Beyzim, of a noble Polish family, arrived at Tananarive. His religious superiors, yielding to his desire, had promised him that he should be employed solely in "the service of the lepers," whose imprisonment he was to share. The first hospital to which he was sent, that of Ambohidratimo, was in a wretched condition, the inmates were so badly fed and so scantily clothed five or six deaths were reported every week. Father Beyzim exerted himself to remedy these deplorable conditions. He wrote to Poland for assistance, and at Tananarive he went from door to door, begging for his lepers. In the hospital itself he

acted as infirmarian and cook and, in the end, succeeded not indeed in curing a disease that is incurable, but in improving the state of the patients so considerably that, *instead of six deaths a week, only five deaths were reported in the course of a year.*

In 1902, Father Beyzim was removed to Marana, where he was able to rebuild the leper hospital with the funds sent to him by his friends and relatives in Poland. Two years ago, he was visited by a French Jesuit, to whom he showed his arms, upon which big stains were now visible. "One cannot avoid the illness," he said quietly. "I breathe the same air and have the same life as the lepers." By degrees the hideous disease took possession of his whole body. He died on October 1st, 1912, and was buried in the leper cemetery, among those for whom he had lived and died.

Examples like these must surely bring home to the native Christians of Madagascar the difference that exists between official and Catholic charity. There are few French colonies more infected by anti-clericalism than Madagascar, where M. Augagneur, the Governor, a noted Free Mason, has done his best to paralyze the endeavors of the missionaries. Like his atheistic colleagues in France, he had recourse to a system of petty vexations and acts of injustice to diminish their influence and hamper their work. He has closed 900 out of 1,200 Catholic schools, and required that all the young natives who aspire to fill an official position should spend two years in the Government schools. Moreover, in several districts the Government has laid violent hands on the property of the missionaries, proceedings which are as foolish and as anti-patriotic as they are iniquitous. Far from increasing the influence of France, they contribute to discredit its representatives.

The Catholic *Malgaches*, in spite of official tyranny, are prompt to recognize the moral superiority of the men who are ready to die in their service. Examples like those we have just related are a triumphant reply to the short-sighted persecution of the French Free Masons. M. Augagneur may vex, rob and harry the missionaries, but until he can produce martyrs of charity to emulate the Jesuit apostle of the lepers, the worthlessness of his methods will be visible, even to the ignorant natives of Madagascar.

C. DE C.

IN MISSION FIELDS

The Thomas Christians in India

Perhaps it is not generally known to the Catholics of India, says a contributor to the Bombay *Examiner*, that the Right Rev. Dr. Lavigne, S.J., the present Bishop of Trincomali, is the last of the Jesuit bishops who ruled the old Syro-Chaldean Church of Malabar, known in history as the Church of the Thomas Christians in India. A few historical notes on the past may be of interest.

The first Jesuit who came into connection with the Syro-Malabar Church was St. Francis Xavier, himself the second apostle of India. In a letter, dated 14th January, 1549, from Cochin, St. Francis requests Ignatius to send out his missionaries to Malabar. "There is," says he, "a town called Cranganore (the chief town of the Thomas Christians), about twenty miles from Cochin, where Fra Vincenzo of the Order of St. Francis, a most true friend to our Society, has founded a really fine seminary, where as many as 100 native students are maintained and are formed in piety and learning. Fra Vincenzo told me that

he wishes to hand over his seminary to our Society, and he has asked me again and again to inform you of his intention and provide a priest of the Society who may teach grammar to the students of this seminary and preach to the inmates and the people on Sundays and festivals. There is reason for this, because besides the Portuguese inhabitants of the place, there are a great many Christians living in sixty villages in the neighborhood, descended from those whom St. Thomas made Christians. The students of the seminary are of the highest nobility."

The request of St. Francis Xavier to St. Ignatius to send priests of the Society could be complied with only in 1574, when Alexander Valignani, Visitor of the Jesuits, came to India with forty-four priests of that Order and in an interview with Mar Abraham, Bishop of the Thomas Christians of that time, obtained permission to enter his diocese (Oriente Conquistado, II-66). The Jesuits settled at Vaipycotta, or Chennamangalam, about one mile from Cranganore, and there built a church and set up a printing press, the first of its kind in India. In 1577 a Spanish Jesuit lay-brother, by name John Gonsalves, was the first to cast Malayalam type; and the first printed Indian book was a Malayalam "Catechism and Rudiments of Catholic Faith." (See Mackenzie, Christianity in Travancore, p. 21.)

In 1581, at Chennamangalam, a village of the Thomas Christians, the Jesuits opened a college; and in 1584 a seminary was also added to the college, in which Syrian youths, especially those who aspired to the priesthood, were taught Portuguese, Latin and Syriac; and among the Jesuit fathers there were some well acquainted with the Syriac language whose learned compositions in Syriac are still extant and greatly admired. Some of them were great scholars in Malayalam and Sanskrit; for instance, Father Ernesto, S.J., was a famous author of many beautiful poetical works. His Odes (Parvams), four of which dwelling on the last end of man (*de novissimis*), and the fifth and most beautiful on the Blessed Virgin Mary, are greatly valued and frequently read even by Malayalam and Sanskrit pundits. Father Ernesto has further contributed to the Malayalam literature by adding a sixth poetical work called "Poothen Pana," an abridgement or rather a commentary on the gospels.

The Jesuits had another college at Ampalacott, a Syrian village, known as St. Paul's College, which had the rare happiness of giving hospitality to the Martyr Blessed John de Britto. A printing office also had been added to the college, where in 1679, under the supervision of Rev. Father Antony, the first Portuguese-Tamil dictionary was printed. There, too, the valuable Tamil works of Father Robert de Nobili were published about the year 1674, under the care of Father Andre Friere, S.J. (See Mission du Madure, III-247.) The writer himself has sorrowfully seen the ruins of the famous St. Paul's College, which was burned down by Tipoo, Sultan of Mysore. So much about the labors of the early Jesuits in Malabar.

After the Jesuits left the scene of their labors in Malabar, in the last quarter of the eighteenth century, theological studies were very much neglected. To restore these again, Dr. Lavigne opened a house of study close to St. Joseph's Seminary, Mangalore, and sent there Syrian Carmelite students to go through philosophical and theological courses. Now the majority of the present Syrian Carmelite Fathers are alumni of St. Joseph's Seminary, conducted by the Italian Jesuit Fathers, while some of the students of the house at Mangalore attend the intermediate and B. A. classes in St. Aloysius' College.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Mr. Balfour and Home Rule

The contrast between the character of the arguments advanced for and against Home Rule in the recent debates of the British Parliament was even greater than that presented in the division lobbies. The opposition, become barren of argument, seem gradually to have taken their tone from the Orange spokesmen, abandoning parliamentary discussion for shrieks of persecution, confiscation and rebellion. Even Mr. Balfour, who might be thought disdainful of such dialectics, finally followed his leader, injecting an insidiousness into his charges that his honester or franker colleagues had eschewed. "No one would say," he is reported to have stated, "that the Roman Catholics will persecute in the old style or deliberately persecute the minority at all," and he went on to elaborate cunningly the evident implication that the Catholics, according to their natural bent, would persecute, though in a modified, up-to-date style, through educational systems, patronage, administration and taxation; and his peroration was red with a vision of blood.

His taunts that the Liberal Ministry were catering to the various groups of their supporters was courageous, considering the many makeshift planks and platforms devised to unite his notoriously disunited Unionist friends; but that a descendant of Cecil, Lord Burleigh, who inspired, shaped and executed the persecuting policies of Elizabeth, should charge Catholics with persecution,—past, present or future,—and should utter such charges in the House that had been for centuries the forge and workshop of anti-Catholic persecutors, shows an abandon of moral recklessness, unconstrained and unashamed. None knows better than Mr. Balfour that Henry VIII set a headline for devisers and purveyors of religious persecution and confiscation; that Somerset and Northumberland performed the difficult feat of bettering his example; that the foul name Queen Mary received for trying to restore

to England, then overwhelmingly Catholic, its Catholic birthright, is an historical lie; that Elizabeth, advised by his ancestor, added refinements of persecution of which her father and even her brother's Ministers had not dreamed; that Campion and a thousand English martyrs bear witness to his slander, and the million Irish graves with which English Protestant persecution had reddened the four provinces of Ireland; that James and Cromwell and William of Orange and the architects of the centuries penal laws that followed, attained a bad eminence for persecution unparalleled in Christian history; that laws and policies which made lawlessness righteous and often a holy duty, continued to his day; and that he himself found it right or expedient to reverse the confiscations of his predecessors, to restore local government to the people, to plead, though in vain, during his term of office for some measure of Catholic educational rights, and to proclaim that the Catholics of Ireland had made honest and unbiassed use of the moiety of justice their persistency had won. He is also convinced, and often betrayed his conviction, that the Northeast Ulster fanatics are self-seeking bigots, that the Belfast cry of superior wealth and taxable capacity is fallacious, that the only places in Ireland where bigotry does not rule are where Catholics predominate; that the Catholics of Ireland, while often suffering, have never inflicted religious persecution; and that Mr. Birrell's statement of the Orangemen's grievance is true: they are afraid, not of civil or religious disability, but of equality with their Catholic countrymen.

That an English statesman of Mr. Balfour's calibre should feel unashamed, if not justified, in making such evidently slanderous insinuations for party purposes is more portentous for England's fortunes than for Ireland's. It is a good omen for Ireland's future that her representatives in this crisis of her destiny have spoken with the dignity and considered moderation of men who are confident in the strength and justice of their cause and the righteousness of their motives and purposes.

The Vigilance Committee

We cannot too heartily commend the enterprise that has just been set on foot in Massachusetts; the organization of Vigilance Committees in every parish of the State to preserve our growing boys and girls from the terrible moral dangers by which they are surrounded at the present time. In the old frontier days Vigilance Committees devoted their energies chiefly to jailing, hanging or shooting criminals. These new "Vigilantes" propose to prevent our boys and girls from being drawn into ways of vice which must inevitably end in their being jailed or hanged or shot as criminals, and incidentally bringing infamy on themselves, on the respectable families to which many of them belong and on the Church in which they were baptized.

The name "Vigilance Committee" is an inspiration, and every man in every parish of the country who has any red

blood in his veins should belong to it. Cardinal O'Connell is heart and soul in the work, and Bishop Beaven of Springfield as well as Bishop Feehan of Fall River are summoning their "Vigilantes" around them.

The plan is simplicity itself. A committee of representative men and women (we are glad the women are in the movement) is to be formed in every parish in conjunction with the pastor to protect the boys and girls within the parish limits. We already have parish societies for the relief of poverty and sickness. But poverty and sickness are not in themselves evil. They are often a blessing; but the new conditions that have arisen with such startling suddenness constitute an evil that is appalling in the havoc it has already wrought in the souls of our young people. Against it our Vigilantes propose to wage a relentless war until it is checked and if possible done away with altogether. They are to begin the fight at their own doors, and are determined to clean up the territory in which they themselves live and to sweep out of their respective neighborhoods anything and everything that is a menace to the morality of their young people. Every priest in the land and every respectable man and woman now groaning in anguish over the multiplication of indecent picture shows, of vile books and papers, of low resorts, of "gangs" and whatever else the devil has devised to ruin the souls of our children will pray for and cooperate with this new crusade. It is a fight for the very existence of the nation.

It is gratifying to hear that the Catholic Foresters have taken up this work with enthusiasm, and there is no reason why every other fraternal organization in the land should not do likewise, nor why every Catholic from Maine to California should not take up arms in the fight. If it succeeds, and there is no reason why it should not, every Catholic parish will be a paradise for the virtue and piety and peace which must result from this new warfare for God. May God speed it in its triumphs. The man who conceived it is a modern Peter the Hermit.

The Carnegie Hero Fund

About a year ago a priest plunged into the cold and boisterous waters off the Battery to save a drowning man. Lately he received a visit from an agent of the Carnegie Hero Fund to investigate the matter. "Were you conscious, when you prepared to throw yourself into the water, that you were endangering your life?" "I thought nothing about my own life at the moment. I thought only of the man in danger," replied the priest. He subsequently received a communication from the holders of the Fund saying: "Then you are no hero, according to Carnegie principles, and there will be neither medal nor dollars for you."

Of all the amazing Carnegie principles, and they are many, this is not the least. The ordinary man, no less than the philosopher, recognizes in a zeal for duty and charity so perfectly disciplined as to make one deaf to the

primary instinct of self-preservation, the very perfection of heroism. According to the Carnegians, the fireman who plunges into the burning building with no other thought than to do his duty, is no hero; this qualification being reserved in its highest degree for the one who stops to think about his own safety before making up his mind to risk it. If this were tolerated, heroism would decline, and the Hero Fund would accumulate.

What makes the Carnegie decision in this matter more remarkable is the fact we read in the papers, that the medal and a thousand dollars were given to a young man who saved some children who had broken through the ice. He saw a girl standing on the edge of the unbroken ice trying to pull them out. He joined her, with the result that the ice broke and he and she fell in. He then got to work and saved all concerned. Here there was not even the intention of plunging into the water. This was quite accidental. If the venturing on the unbroken ice deserved a hero's reward, the girl deserved it as much as the young man, for she set him the example. Once the young man was in the water he simply persevered in the intention already formed, of saving those in danger.

We do not wish to deny that the young man deserved the hero's reward. On the contrary, we think he deserved it abundantly. But we do hold that the different treatment of these two cases rests on another amazing Carnegie principle underlying generally all the Carnegie benefactions. In the first case there was question of a Catholic priest, and it is a fundamental rule that as far as possible no Catholic priest shall touch a penny from any Carnegie fund.

Masonry in an Army

In the military reform introduced by M. de Broqueville in Belgium, the officers are forbidden to belong to any secret or political society. Coming from such a source the announcement has caused an explosion among the Freemasons of the country. They protest that it is aimed at them and are denouncing the Government for attempting to clericalize the army. As a matter of fact the prohibition dates from 1846, but it has never been enforced except to prevent an officer from joining any Catholic society. He could not even be a member of the St. Vincent de Paul Society, while his companion in uniform could laugh at him and belong, if he wished, to all the lodges in the Low Countries.

There is no doubt that there as elsewhere membership in the Order meant promotion. There is no other way of accounting for the number of incompetents who have succeeded in being named to great and responsible positions. Nor can there be any doubt that the aim of the Craft is above all political in spite of its reiterated protests that it is merely "an assemblage of upright and free men whose cult is honor and human dignity." The Grand Master, Joseph Descamps, who was inaugurated in 1908, had no hesitation in saying that he wanted his

fellow Masons "to get together in order to make the nation mistress of its destinies," and the *Independence*, which is one of the leading papers in opposition to de Broqueville, declared with exultation, on March 18, 1911, that "the Grand Orient was a meeting place where Radicals and Socialists could combine their efforts to defend Democracy against Caesarism, and Freethought against Ultramontanism."

It seems to be admitted that Freemasonry has had up to this a very strong hold on the Belgian army, many of the officers, although not approving of it, perceiving in it a help to promotion. The disasters brought upon Turkey and Portugal by Masonic cabinets ought to open the eyes of military men and politicians all over the world to the fact that though the Grand Orient may help the advancement of individuals it is deadly to the nation on which it gets its grip.

Duelling Defended

The answer given by the Bundesrath in the duelling question is worthy of that body which recently strove to the best of its power to renew the Kulturkampf in Germany. It has now placed itself upon record for a new decision which completely relegates it to the days of barbarism and places it outside the pale of Christianity. While seemingly expressing regret at the practice of duelling, it not only refuses to bring about its discontinuance, but directly justifies it upon moral grounds. In rejecting the petition of the Reichstag, that officers guilty of participation in a duel should be expelled from the army, it launches forth in a glorification of this practice: "The infliction of such punishment," it says, "upon an officer who on ideal grounds has risked his life in safeguarding his honor would be absolutely unjustifiable and incompatible with the principles of the civil and military penal codes."

The brutality which led to the enforced resignation of an officer for refusing to accept a challenge is indirectly sanctioned and approved. No change, it asserts, is needed in the custom which has hitherto prevailed, since the dismissal of an officer rests with the crown. The military court of honor, it asserts, has always taken cognizance of conscientious reasons in this question. Such a statement must either appeal to our sense of humor or evoke our indignation. The court of honor sustained by the Emperor forced the resignation of Dr. Sambeth for no other reason than because he had refused to fight a duel when insulted by a fellow-officer. He had contented himself with taking the legal means of bringing the offender to justice. Neither the court of honor nor the Emperor punished the real culprit, but the Catholic officer was compelled to resign for his loyalty to the laws of God and country. With such radicalism existing in high places the Government is seeking in vain to exterminate another radicalism which it is daily breeding.

Dynamiters

The speech of President Gompers before the subcommittee of the United States Senate Judiciary Committee has been a sad disillusion for the members and friends of organized labor who are not in sympathy with radicalism. They had a right to look for a strong and manly denunciation of the reign of terror by which a few unprincipled leaders had done their best to bring discredit upon the labor unions and disgrace upon their country. Instead they have been given a weak apology, with not one word of condemnation except for capital and existing society. Upon them the entire blame of the numberless dynamite outrages is laid. The fact that there are criminals in the capitalist class is no reason for sympathy with other criminals in the ranks of labor. The words of Christ quoted by Mr. Gompers: "Let him who is without sin cast the first stone," were never meant to shield men who have made themselves guilty of the worst crimes that labor can commit, in the supposition that the judgment pronounced was just. In the present instance there is not the slightest reason of suspecting any partiality on the part of judge or jury.

We perfectly agree with Mr. Gompers that the men condemned by them are not to be excluded from Christian charity, and much less from forgiveness; but their crime itself must not be palliated. The existing conditions of society are not such as in anywise to excuse the employment of those methods which have recently been made use of to intimidate the upholders of the open-shop. Unless all such crimes, whether committed by capital or labor, are pilloried as they deserve to be we can only look forward to a complete reign of anarchy in the end. The hints recently thrown out of making food unsafe for guests in the hotels, if the demands of strikers are not unconditionally fulfilled, may give some idea of what the future would hold in store. We make no reflections upon Mr. Gompers, who has done much that is highly to his credit, but he has here taken his stand upon dangerous ground.

Our China Correspondence

Attention may be called to the really remarkable letter from our correspondent in Shanghai in this week's issue of AMERICA on the political conditions existing in the new Republic of China. Little attention is sometimes paid to information of this sort in religious or semi-religious journals owing to the vague general impression that such communications are limited or biased in scope or do not rise to the importance or dignity which the same communications would assume if they appeared in the secular press. The writer of our present letter from China is a man who has spent more than a quarter of a century as a missionary in that country, and his frequent letters to the Catholic press in England, and especially to our own weekly, point to a wide acquaintance on his part

with the political as well as the social and religious conditions of the people among whom he lives. The plain and comprehensive statement he makes of the unstable condition of the affairs of the new Chinese Republic is directly confirmed by the London *Telegraph's* Peking correspondent, who among other things says that the foreign students in Peking now generally agree that the employment of the term Republic is a grave misnomer; no national convention has assembled since the Manchurian abdication of a year ago, and no organic laws defining local and national powers have been agreed on, voted, promulgated and accepted. A so-called national council, the *Telegraph's* correspondent continues, has passed many laws that are virtually dead letters, while the council is now sunk so low that no quorum is obtainable and it has no further capacity even to play at lawmaking.

Now that the young Republic has yielded to the negotiation of a foreign loan of \$150,000,000, which it has thus far refused, it would seem that the time has arrived, as the London newspapers say, "to terminate the present amateur régime" and that "disruptive foreign action" is imminent.

The Irish Leader's Message

Immediately after the passage of the Home Rule Bill through the House of Commons, Mr. Redmond, speaking to an American correspondent, made grateful acknowledgment of the assistance from Americans which had helped him and his associate to carry the fight for self-government to success. His statement to the British and Irish press was, in part, as follows:

"On behalf of the Irish party and the Irish people I heartily congratulate the British nation on the passage of the third Home Rule bill through the House of Commons and tender to the Liberal and Labor parties, to the Scottish and Welsh members and to their supporters, both in and out of Parliament, our gratitude for the fidelity with which they championed to victory the cause of justice to Ireland.

"The Home Rule bill is the charter of liberty for Ireland and an act of appeasement and reconciliation on the part of Great Britain, and as such it will be accepted by the Irish nation at home and abroad.

"The passage of the bill into a law is assured, and the effect of its operation in Ireland will be not only to inaugurate a new era of peace and prosperity, but to weld together Irishmen of every class and every creed in an indissoluble bond of brotherhood and of affection for the promotion of the welfare and happiness of their motherland."

At the end of the year a gloomy old Frenchman was asking his little niece about her new school. "How do you like Mme. So and So, who teaches you French?" "Oh, very well." "And good Mlle. Such and Such, who teaches you history and geography?" "Very well, indeed." "And do you ever think, my dear child, of the nuns you used to be so fond of, who were driven out on the street when

the old convent was confiscated?" The little miss grew serious, and hesitated about replying. At last she stammered out: "I cannot say anything about that. It is strictly forbidden to speak of the nuns or to try to get any news about them, because it might be sufficient reason to close our school. But what ails you, Uncle? You seem very angry." "Nothing, child; nothing. I was merely trying to say: *Vive la République*."

The Deputies who come from the French colonies to represent their constituents in the Parliament at Paris ought to be supremely happy. They are much more munificently remunerated than the patriots who are elected from the various sections of France. Thus whereas a French Deputy receives a salary of 1,500 francs a year for his services, Legitimus, the black man from Guadeloupe, pockets 40,000; that being the gross result of what is paid him both by the Colony and the General Government. French India adds 30,000 francs to the wages of its representative, and the man from Senegal puts his hand on a total of 60,000 a year. The colonies are evidently very patriotic.

A story in a recent book by an Irish parson whose pen name is George Birmingham, about a Catholic priest lending his congregation to a Protestant minister, has gone the rounds of the press and at least one Catholic paper has had the bad taste to copy it. A correspondent suggests that we request the author to furnish the Irish pastor's name and parish. It would be quite useless. The story is at least sixty years old, but in no version has name or place been given. Rev. Mr. Hannay, as is his wont, has added embellishments of his own, sending the priest with his congregation to the Protestant church, and substituting service there for the Catholic service. The story has neither humor nor probability, and neither the author nor his tale is important enough to bother about further.

FATHER DAMIEN'S FIRST VOLUNTEER

Notwithstanding a detailed obituary in the London *Tablet* of December 14, and its reproduction or enlargement in several of our American contemporaries, Joseph Dutton, lay missionary of the lepers of Molokai, is not dead, for according to a letter received from him January 8, he was enjoying his usual health, his only suffering being due to the demands of incessant work and arduous duties. The *Tablet* account dates his leprosy two years back and some others make it two years older, but in a letter written last November, to the Mother Superior of the Good Shepherd Convent, at Memphis and forwarded to AMERICA, he repeats his previous denial of "the same old story that can never be fully corrected, no more than the wind-blown feathers can be collected." In this letter he refers gratefully to Edwin E. Woodman, who just before his death, August 29, 1912, had written the beautiful tribute "Damien and Dutton" (Pioneer Co., St. Paul), to the memory of his old friend. This memoir ranks with Stevenson's tribute to Father Damien as a masterpiece of true pathos and literary power.

And the subject is worthy of it. Born in Vermont, 1845, of Protestant colonial ancestry, Ira B. Dutton left the clerkship of a book company, 1861, to enlist for the war, and served through every campaign, being First Lieutenant and District Quartermaster when mustered out, 1865. Holding later an important position with the Louisville and Nashville Railroad at Memphis, Tenn., where twenty priests and nearly fifty Sisters had recently fallen voluntary victims to the yellow fever epidemic, he made the acquaintance of the Dominican Fathers and the Good Shepherd and Nazareth Sisters. The Good Shepherd nuns of Memphis particularly impressed him. Of some two hundred penitents usually there 95 per cent. are non-Catholic at their entrance, and as he saw those stained derelicts of the world grow under the gentle influence of the Sisters and the Faith they instilled into modest virtuous womanhood, his thoughts were akin to those his own life was later to inspire in Woodman: "Though I lack a share of brotherhood in the august Roman Church, I am not a paynim to question the truth of a religion that produces such heroes." Mr. Dutton took the logical step his perception of that truth demanded, and in 1883 was received into the Catholic Church, taking the name of Joseph in Baptism. In gratitude to the Good Shepherd nuns of Memphis and in appreciation of their heroic but ill-requited labors, he has ever since donated them his government pension as a United States officer.

After spending the next two years with the Trappists at Gethsemane, and the Redemptorists in New Orleans, he heard of Father Damien's work at Molokai. He set out at once, arriving at the leper settlement in Kolawao, 1886, and has never left it since. "He cared for Father Damien to the end of his sacrificial life, rounded his grave on the spot where he first preached to the lepers under a tree, sent home his effects to Louvain, and then harnessed upon himself the pack of labors and cares that had fallen from his master. He was nurse in dressing the sores of every Lazarus; teacher in the school; lay brother in offices of the Church; was the disciplinarian and immediate hand of providence for every need of a large and childlike population—work requiring judgment, administrative tact, and, above all, a heart brimming with sympathy."

He and Father Damien built with their own hands the first home, now superseded by the large Baldwin Home for orphan boys and blind and helpless men, erected under Mr. Dutton's direction. There are about a thousand lepers in the settlement, the women attended by five Catholic Sisters, and the men by Mr. Dutton and four lay brothers, while two priests and an organized staff care for their spiritual and medical needs. The Board of Health assigns a large annual sum to the work, and all that science and spiritual zeal can do is being done to alleviate the incurable maladies of the leper; but Stevenson rightly said that Damien did it all, for it was he who "roused mankind to 'Know that the world hath not so strange a thing as this small island hides.' And he is the spiritual father of Dutton, and of these other self-sacrificing men and women who have done it all in the same way since Damien's death."

Mr. Dutton writes that he got one consolation from the report of his leprosy; it brought him prayers. The new report will also have brought him this blessing, and we trust his sympathizers will continue so to solace him, for the only favor he asks in his letters to his friends—and for this he is urgent—is that they pray for the spiritual strength and sustenance of himself and his charges. Like René Goupil, companion of Father Jogues, and the other *donnés* who, without vows or temporal reward, devoted themselves for religious motives to the support and defence of the French pioneer missionaries of North America, Joseph Dutton has placed himself and all he had at the service of Father Damien and his successors.

All who read of this devoted septuagenarian, whose old age looks back on seven and twenty years lived continuously with and for the leprous outcasts of humanity and looks forward to

a grave in their midst, will with Woodman, his non-Catholic friend, adjudge him "of the chivalry of Christ" and commend him "to the care of God's love."

M. K.

LITERATURE

The Catholic Encyclopedia. Volume XV—Tournon-Zwirner. Errata. New York: Robert Appleton Company.

The fifteenth volume of "The Catholic Encyclopedia" is in every way worthy of its predecessors. It has been edited with the same painstaking accuracy, the same copious bibliographies, the same careful choice of contributors eminently fitted by attainments, position and reputation to treat of their respective subjects. Perhaps its greatest claim to praise is the uniform excellence of the smaller articles, and in many cases the distinction of the men who have written them. Among the more important articles may be mentioned, Tradition, by Jean Baintel; The Trinity, by G. H. Joyce, S.J.; Union of Christendom, by Sydney F. Smith, S.J.; The United States (which, however, has not been written from a churchman's point of view), by Charles H. McCarthy, Ph.D.; Universities, by Edward A. Pace, Ph.D., S.T.D.; The Council of Trent by Mgr. J. P. Kirsch, S.T.D.; The Vatican Council, by J. M. Konrad Kirch, S.J.; The Revision of the Vulgate, by Francis A. Gasquet, O.S.B., S.T.D.; Devotion to the Virgin Mary, by Herbert Thurston, S.J., and The Blessed Virgin Mary, by A. J. Maas, S.J. Present day agitations will give a peculiar interest to the articles on Woman.

Nothing remains to complete the Encyclopedia except the Index Volume, which will also give biographies of those who have participated in the work. The editors, therefore, and the publishers are to be congratulated on having brought their immense undertaking to so successful a close; for the Encyclopedia, besides being an example of the very best book-making of the day, marks an era in Catholic Scholarship. It is, as well, a monument to the learning, zeal and courage of those who projected it and notwithstanding the great labor involved, have so quickly and so thoroughly carried out their original plan and fulfilled their original promise. It is hard to overestimate the service the Encyclopedia has done and will do to the Church in English-speaking countries; by putting the facts of controversy within reach of everyone who can read, it has gone far towards ending controversy, at any rate it has made the misrepresentation of Catholic doctrine, to which all have grown so accustomed, utterly inexcusable. This alone would be ample reason for its existence; the principal value, however, will be for the honest searcher after truth, both within and without the Church, in the ranks of the laity no less than in the clergy.

The list of errata for the entire work is given at the end of the fifteenth volume, and at first sight appears to be rather large, but when one considers the variety of the subjects, the multiplicity of details, and the almost innumerable dates and names (the mistakes are for the most part reducible to one or other of the two classes), one finds the list, comparatively speaking, exceedingly small. This becomes more strikingly evident, if one glances at the number of those who have taken part in the work. The following figures are taken from a letter recently sent by the editors to the contributors. The number amounts to 1342 contributors, representing 43 countries and 16 different professions; of these 407 were among the secular clergy, and 505 among the regular clergy, taken from 104 religious orders; 331 were laymen, and 87 were women. There were besides 151 translators, revisers and indexers, etc. Obviously the magnitude of the work and the number of cooperators made it difficult to control. It is, therefore, a high tribute to all concerned that so many thousands of pages should be absolutely flawless.

H. F.

William George Ward and the Catholic Revival. By WILFRID WARD. New York: Longmans, Green & Co. \$2.40 net.

This is a reissue of the work published in 1893. Its matter is of intense interest, and the mere fact that its author is Wilfrid Ward is a guarantee of the brilliancy of the form. Nevertheless, it would be disingenuous to conceal the fact that in not a few things we are out of sympathy with the spirit of the book. Thus while we are willing to admit that Veuillot and the *Univers* failed sometimes by way of excess, we hold, as we have always held, that the good work they did for religion in France far outweighed their defects. We must, therefore, protest against the calling of that great soul a fanatic, so utterly so, that, in asserting the fanaticism of Döllinger in his furious denunciations of Papal Infallibility and its definition in the Vatican Council, Mr. Ward does not hesitate at an injurious comparison, calling it "almost as great as Veuillot's on the other side." However clearly he perceived Veuillot's shortcomings, he should have remembered that the great publicist was a single hearted defender of the Catholic Faith, while Döllinger was an heresiarch.

In discussing the *Syllabus*, the author's zeal not altogether according to knowledge, leads him apparently into self contradiction. He tells us on one page of the power of Veuillot and his friends, gives currency to a reported saying of Cardinal Mathieu: "I have no influence with my clergy. The *Univers* is all powerful with them," and quotes Abbé Gerbert: "No French Bishop dare venture, without being instantly annihilated by the public opinion of the clergy, to defend himself." He acknowledges that, "friends and foes alike recognized the strength of the movement" of which Veuillot was the champion. The bitterness of the Gallican spirit made both Cardinal and Abbé exaggerate, but that the Roman spirit had taken possession of, at least, a most important part of French Catholics, is absolutely true. Yet two pages later Mr. Ward makes the Liberal Catholics the exclusive exponents of public opinion: "Public opinion was exasperated at the attitude of the Ultramontane school. The French and Belgian Liberal Catholics feared that the *Syllabus* would only increase the tension." He might with more reason have written: "French and Belgian Liberal Catholics were exasperated at Ultramontane public opinion"; but best of all would have been, since public opinion was divided, to omit the term altogether. Here the author, no doubt unconsciously, falls into an error cognate to that condemned in the first place lately by the Consistorial Congregation, of restricting the term, public opinion, to the views of Liberals and Rationalists and of deeming Catholic sentiment, no matter how widespread, as unworthy of a share in it.

Mr. Ward evidently does not like the *Syllabus*, but he is too Catholic to dissent from it. On the contrary, he points out that some of its condemnations which at the time were received with the most intense scorn have since been received in great measure by many in the world at large. So far, so good. But when we read: "It is not too much to say that the great bulk of condemnations in its propositions were merely statements of those principles without which the Catholic or even the Christian position would be an absurdity," we are obliged to dissent. So far from being "not too much," this is the very least that can be said; and if it be taken in the sense in which some of Mr. Ward's readers may take it, that the object of the *Syllabus* was merely to state those principles without any definite regard to the existence in the world of their contradictories which it condemns, in a word, that the *Syllabus* was a document in the air, it becomes false. The anger its publication evoked was caused by this, that it drew the false principles of Liberalism out of hiding and put them together so that seeing them in their mutual interdependence and in all their native ugliness, Catholics might learn not to be deceived by the specious fairness with which their advocates clothed them. Moreover, *pace* Mr. Ward, it was the deathblow of "the school of Montalembert," that is to

say of the Liberal Catholicism of which the legitimate developments are found in the rationalism that perturbs consciences to-day; for in condemning this the Holy Father does not go beyond the *Syllabus* of his glorious predecessor of the same name, and its immediate consequences. Were this not so, how is one to explain the hostility to it of Liberal Catholicism, which has always minimized its force, even pretending that it is not binding in conscience. Catholics have always held the contrary. For the benefit of those who dream that it has become ineffectual with the lapse of time we quote the principal article in the *Civiltà Cattolica*, of December 21, last. It is on the *Exequatur* to Bishops. "In the *Syllabus* are condemned several propositions that constitute the ruling principles of the Liberal States of to-day. If the government, maintaining that a bishop can not teach his diocesans the opposite doctrine . . . how ought the Sovereign Pontiff act? It is clear; he must find another prelate who would profess the condemned opinions, opposed consequently to those which all the faithful would be bound in conscience to profess."

Had the author made as much account as he should of what has happened in the Church since he first published his work, he would, we think, have modified or, still better, omitted some things in this edition. That he should have done so, in our opinion, is evident from what we have written. Thus he would not have left in the epilogue the remark on "the growth since the Vatican Council of a school of Ultramontane critics, Biblical and historical, whose accuracy and eminence are beyond dispute." He would have, we think, omitted the word "Ultramontane," which, however, it may be justified in an historical discussion of events before the close of the Vatican Council, is now out of date, and, in a manner, offensive to pious ears. However this may be we are sure that he would have distinguished between the Catholic Biblical schools and would not have left Loisy either as orthodox or a critic of the first rank. Neither would he have left Mgr. Duchesne without a word of explanation as the "most loyal of Ultramontanes." Personally, God be thanked, he is a loyal Catholic, but this quality hardly passes over undividedly to his works.

H. W.

Songs and Sonnets and Essays. By REV. D. O. CROWLEY, LL.D., and REV. T. L. CROWLEY, O.P. Boston: Thos. J. Flynn & Co.

The joint authors of this handsome little volume are uncle and nephew. It is not a case of *carpent sua poma nepotes*, for the nephew's themes are pitched in a totally different key from those of his distinguished uncle. The white robed friar is devotional, while his reverend relative sings mostly of war. He is intensely in love with his native land and is an advocate of physical force in attempting to free it. We like the book but do not agree with Mr. Egan's condemnation of didactic poetry that appears in the preface.

Steamship Conquest of the World. By FREDERICK A. TALBOR. Philadelphia: J. B. Lippincott Company.

This is an extremely interesting account of the development of steam navigation carried down, one might say, to the present hour. It deals, besides, with related subjects equally interesting, such as the establishment of the steamship lanes of the Atlantic, the search after derelicts, the dangers of ice, the floating dock, wireless telegraphy and even the Diesel engines. It seems also to be exact. We have noted but one error. The ship with which the Florida collided was not the French République, but the White Star Republic. We have an idea that the Oregon, built for the Guion Line, was not purchased by the Cunard Company, but only chartered.

It is a great pity that so pleasant a book should be written in the most vulgar newspaper idiom. Thus we find "to mesh

the sea with steamship routes"; "the mournful opposition to iron"; "the travelling public anticipated the Great Eastern's commission with ill-disguised pleasure," as if there was any thought of disguise in the matter; "fitted with two systems of propulsion," and again and again, to "notch" so many knots an hour. Such expressions as these, occurring on every page, show that the author has no real sense of the meaning of words. If his word comes near to the expression of his idea he is satisfied. This is the more deplorable because his book will be read eagerly by boys, who need to have good English put before them.

The author follows the modern newspaper man in calling every sailing ship a "windjammer." This is not a generic, but a specific term. It was applied to fore-and-aft rigged vessels, especially the many-masted schooners, to distinguish them from square-rigged ships, because they could sail much nearer the wind than these. We have a quarrel, too, with his title. The notion that man conquers the earth or the sea, that he wrests its secrets from unwilling nature, is part of the general arrogance of the times. How much truer is the humility of Longfellow's lines:

"And Nature, the kind old nurse,
Took the child upon her knee."

Earth and sky and sea are kind to those who come to them in humbleness, but they punish those who talk of conquering them, as the fate of too many so-called conquerors of the land and the ocean and the air bear witness. All nature is God's gift to man, but it must be treated with reverence in view of the Giver.

H. W.

The First Twelve Chapters of Isaiah, A New Translation and Commentary. By the REV. GEORGE S. HITCHCOCK, D.D. London: Burns & Oates. \$1.25.

Here is the only extant commentary of Isaias written in English by a Catholic. We open it with eagerness. The first impression is disappointing. Why does the author spell the proper names after the fashion of the King James' Version? We can readily excuse a convert for retaining a pleasure in the beautiful English of the Authorized Version of the Anglican Church; we see no excuse for his imposing upon his new coreligionists a spelling of Biblical proper names to which they are not accustomed. True, Dr. Hitchcock says the Protestant mode of spelling the names is the more common. Yes among Protestants! We do not suppose he intends his commentary chiefly for them. Moreover, the translation is crude. Hebrew idiom is Hebrew idiom and must be rendered into English by English idiom; else it is not rendered at all. Again, what does Dr. Hitchcock mean by the "Greek Vulgate?" Is it the *textus receptus* of the Greek Old Testament Version with all its imperfections? Is it one of the various recensions of the Septuagint? We are so in the dark about the Hesychian, Lucianic and other recensions of the Septuagint, that we are still far from seeing what version may be called the "Greek Vulgate." Indeed, the opinion is fast growing that, in regard to some books of the Old Testament, for instance Tobias, we have not various recensions of the Septuagint Version but rather various versions each independent of the other. Lastly, the form of this commentary is prohibitive. Students wish the usual form of translation and foot-notes; others will not have the patience to go through Dr. Hitchcock's notes.

WALTER DRUM, S.J.

Up in Ardmuirland. REV. MICHAEL BARRETT, O.S.B. New York: Benziger Bros. \$1.25.

Father Barrett has set out to make us know and love the land of Sentimental Tommy and his dominies and crofters, and has given that delightful people an added touch of interest in painting for us a Catholic village in Scotland. The sketches—for the thread of connection is too slender to let

us call the book a story—are written in the retired middle age period of a bachelor, the brother of the priest. Everybody in Ardmuirland is a Catholic and there is nothing of that dark fatalism and stern Calvinism we are wont to connect with the Scot. Here are simple God-fearing folk, grimly humorous, almost parsimonious for all their Catholicity, yet betraying a never-failing kinship in their bleak land with those of the Household the world over. The story of Archie, especially, is deeply edifying, and the tale of forgiveness and amusing "human nature," called "Smugglers" is one of the best in the book. It is almost a shame that so sunny a book should close under a cloud, in the sad story of Penny. The form of "Up in Ardmuirland" is unusually good. J. W. P.

The Divine Educator or Guide to the Promotion of Frequent and Daily Communion in Educational Establishments. By F. M. DE ZULUETA, S.J. New York: P. J. Kenedy & Sons. 50 cents.

This is a book that all who are occupied with the teaching and training of Catholic children should read and master and reduce to practice. Father De Zulueta has so well adapted to the use of the Church's English speaking educators Père Lintelo's excellent "Directoire" that every objection to promoting frequent Communion in schools is here answered, every difficulty solved, and every advantage attending the custom set forth most convincingly. Though it is, of course, the boy or girl of the Catholic boarding school that the author has chiefly in mind, the book should make any reader who has children to direct a zealous apostle among them of frequent Communion.

Make slipping into the confessional easy, let the morning prayers of the school be Communion devotions, have the pupils receive before Mass, make daily Communion for all seem nothing extraordinary: these are counsels Father Zulueta would give Catholic educators. Particularly good are his words on receiving daily as an aid to study and his chapters on "Communion and the Crisis of Youth" and "Daily Communion and Character." "Experience teaches us," we read for instance, "that the studies flourish most in those institutions where Communion is most practiced. It must be so—if we believe that word of Our Lord 'Seek ye first the kingdom of God and His justice and the rest shall be added unto you.' Communion, inasmuch as it fosters purity of soul and the spirit of self-denial, cannot but exercise the most favorable influence in the direction of industry and clearness of intelligence—the two requisites for progress in study."

To a question that educators are but too freely discussing nowadays, the author simply answers: "In the Eucharist lies the secret of chastity," and guards his readers against the current "delusion that instruction is an all-sufficing preservative of youthful virtue. Experience proves how feeble is this barrier for resisting the onslaught of the passions"; to keep the heart pure "the young person must receive Communion frequently." To those also who take more care to fill the minds of their charges with religious knowledge than with grace Father Zulueta gives this warning: "As a consequence, that knowledge has remained largely unproductive. Falling too often upon a heart preoccupied by sin, it has failed to experience that fertilizing action of the Holy Spirit which gives wisdom and understanding to innocent souls—that *recta sapere* of the Collect of the Holy Ghost. People have neither properly grasped, nor duly inculcated the need of frequent Communion—that 'necessity of eating His Flesh and drinking His Blood frequently'—for obtaining a faith—fearless, active, and invincible."

In the appendix of this valuable book is printed a translation of the encyclical of Leo XIII on "The Most Holy Sacrament of the Eucharist," which is now but too little known, though "the *Mirae Caritatis*" was the last memorable letter issuing from the

able and fertile pen of Pius X's illustrious predecessor in Peter's Chair," and proved to be a prelude to our present Pontiff's "*Sacra Tridentina Synodus*," the Golden Decree on Daily Communion. This book's low price is as worthy of praise as its neat appearance.

W. D.

Mrs. Olive Tilford Dargan whose former books "*Semiramis and Other Dramas*," and "*Lords and Lovers and Other Dramas*," were well spoken of by the reviewers, has out another volume of plays which Charles Scribner's Sons publish. "*The Mortal Gods*," which gives this book its title, is a drama dealing with current social philosophy; "*A Son of Hermes*" is a five act comedy with the Peloponnesian war as a setting, and "*Kidmir*" turns on a twelfth century crusade. The blank verse in which all three are written is vigorous and abounds in striking images, but as metrical dramas that are not classics are little read nowadays, and as these in particular are hard to follow, Mrs. Dargan and her publishers show great courage in continuing to produce volumes of plays.

A new edition of "*The Catholic Church in the United States of America*" is being issued by the Catholic Editing Company of New York, and Volume I, giving the history of the religious communities of men in this country is now ready. The original publication offered to the world in 1908 as part of the celebration of the Golden Jubilee of Pope Pius X, was a bulky folio, three times as large as the present volume, and contained the records of many of the religious communities of women also. These are omitted from Volume I of the new edition, and additional matter is added about the Apostolic Delegation, the Catholic University, the American College in Rome and the Apostolic Mission House in Washington. The book is well printed on coated paper and in addition to the statistical and historical data about the various religious communities has a wealth of illustrations that make it in this regard the most valuable publication of its kind ever attempted to show the progress of the Church in the United States.

R. L. Wright who contributes to a recent number of the *New York Times Review of Books*, an excellent paper on "Medieval Hymns," speaks thus of the "*Dies Irae*":

"When the little servitor of Assisi who addressed his 'meek brethren' at the Chapter of Mats, about God's judgments, there was among those who heard him Thomas of Celano, who has set high his name by composing the most sublime and most awful hymn in all history, '*Dies Irae*,' the hymn of the keeping of God's promise. It portrays the final arraignment of the man before a tremendously majestic king who will judge from a 'book exactly worded,' a trial at which no hidden deed, good or bad, will be forgotten; nothing will go unavenged. The '*Dies Irae*' is the most hopeful of all hymns in that it exemplifies the administration of absolute justice. It is the most awful in that it expresses the prostrate and abject fear we feel in the presence of one to whom we look for mercy. No Latin hymn has so many recorded versions—there are some 230, of which 135 are by Americans. The list includes Roman Catholics, Anglicans, Methodists, Presbyterians, Moravians, Quakers, Lutherans, and German and Dutch Reformed. This motley of translators is only natural. The hymn rises above sect distinctions, because it sings the acceptance by man of the ultimate fact and the keeping by God of the ultimate promise."

The Volksvereinsverlag of M.-Gladbach presents us with a popular volume upon Chemistry, intended for school, household or private study courses, under the title, "*Die Chemie in Natur und Technik*." The object of the author, Dr. W. Dederichs, is to give a practical demonstration of the utility of chemistry and

of its application to everyday life. Many of the articles of household use, of daily consumption, or connected with the ordinary industrial pursuits, as well as the most common manifestations of nature are here described from their chemical point of view. The price of the book is 75 Pf.

"*Vida de la B. Margarita Maria Alacoque*," an attractive volume, published by Herder, St. Louis, is an excellent Spanish translation of the Life of Blessed Margaret Mary, written in her own Visitation Convent of Paray-le-Monial, by a religious of her order, in 1909. Of it the Archbishop of Besançon said, that having read it twice, he considered it the real life of the Beatified. It was the fruit of thirty years' consideration of the original and later documents, and of the manner in which Blessed Margaret Mary passed her days on earth. The admirable autobiography of the saint is extensively used. It recalls that of St. Teresa. It has been said that it requires a saint to write the life of a saint; perhaps we should say more correctly it is only a saint that can write his or her own life. We have the saint's own life here, with many beautiful and important things superadded.

The *Irish Ecclesiastical Record* has put on a new dress and greatly improved its appearance. The January number, opening its forty-sixth year, is a large octavo of 112 finely printed pages in a distinctive cover design bearing fittingly the injunction of St. Patrick: "*Ut Christiani, ita Romani sitis*." Among a dozen able articles on matters ecclesiastical, educational, historical, social, we find three by laymen: "*The Economics of Nationalism*," by Professor Kettle; "*Constantinople, the Christian City*," by Professor O'Sullivan, and "*The Cluniacs in Ireland*," by Dr. Grattan Flood. It is highly creditable to Dr. MacSweeney, the new editor, and strongly enforces his appeal to the educated Catholic laity as well as to the clergy. The new enlargement has not increased the old price of \$3.00 a year. (Dublin: Brown & Nolan.)

We announced some time ago in *AMERICA* the prospective adoption of Roman characters by the Chinese to replace the signs hitherto in use.

The *Catholic Herald of India*, informs us that Captain Jules Roux, of the French Colonial Army, has revised the old system of the Jesuit missionaries in Annam, whereby Roman characters can be adapted to the Chinese language, or rather to the Annamite vernacular. The French officer has developed the oldtime priests' idea to such an extent that many French scientific and philosophical works have been rendered into the Annamite tongue without undue difficulty. Several learned Chinese at Saigon have been studying Captain Roux's method, and declare that it will soon be taken up by the Chinese proper. The new writing, which has a few more letters or signs than those of our alphabet, is known as the Quoc Sign, and Captain Roux, aided by several Annamite and Chinese scholars, is busy preparing a dictionary and a series of grammars of the Annamite language.

BOOKS RECEIVED

Bureau of Labor Statistics, New York:

History of Typographical Union, No. 6.

Dodd, Mead and Co., New York:

My Little Sister. By Elizabeth Robins. \$1.25.

P. J. Kennedy & Sons, New York:

Come Rack! Come Rope! By Robert Hugh Benson, \$1.35; A Hundred Years of Irish History. By Barry O'Brien.

The Macmillan Co., New York:

Folk Tales of Breffney. By B. Hunt. \$1.25.

Pamphlet:

Longmans, Green & Co., New York:

Birmingham Studies in Social Economics: No. 1—Environment and Efficiency. By Mary H. Thomson. 75 cents.

EDUCATION

The Sage Foundation Report on Public Education—
Two Contradictory Statements

On New Year's day of this year, Dr. Leonard P. Ayres, Director of the Division of Education of the Russell Sage Foundation, published a report embodying a "study" of the school systems of the forty-eight States of our Republic, which presents results that startle and amaze one. "This is not because the facts compiled and analyzed are new," says the *Evening Post* of New York. "The pamphlet is careful to say that most of its diagrams and tables are based on data published in the report of the United States Commissioner of Education. But the Foundation has selected and arranged, in a word, edited this material so that even the busy or indifferent legislator may have at hand a clear, succinct, and authoritative guide to the educational situation in his own State, and to the ways in which it needs improving." The "study" is being forwarded to 6,000 members of Legislatures, and to State and City Superintendents of schools and Principals of leading normal schools, in order to give to all the material from which they may deal effectively with their educational problems. As outlined by Dr. Ayres these are hardly such as to encourage us in the national habit of admiring ourselves for the unique devotion of Americans to the cause of public education.

The preparation of the report was so wisely directed as to win for the Russell Sage Foundation the credit of having rendered valuable service to education. By inviting the forty-eight State Governments to answer a stiff examination paper of ten searching questions on their school systems and carefully rating and tabulating the replies, Dr. Ayres and his assistants of the Foundation's Division of Education have finally determined which States head the National class and which shall go to the foot for the quantity of free education it supplies to its children.

The word "quantity" is used advisedly, since the ten specified tests, including questions which primarily refer to the number of children in school, the amount spent per pupil, the number of school days per pupil and the salaries of teachers, deal only indirectly with the quality of education. As the *Post* comments: "They count pupils and days and dollars rather than measure the effect upon the pupil of the days and dollars that are spent in his behalf." Still such questions suggest a fair basis of investigation into the efficiency of the methods employed in the various States. "No one," says the *Post* editorial, "will question the substantial accuracy of the principle that a few pupils taught for a few days in a building that cost only a few dollars, by a teacher who receives the pay of an unskilled employee, are not in the least likely to be receiving a quality of education that is out of keeping with this low quantitative standard."

Some of the results definitely stated in the report are scarcely flattering to our national vanity. The common idea, for instance, that in this country every child of school age goes to school nine months in the year is shown to be false. Taking the country as a whole, we have in the United States a shorter school day, a shorter school week, and a shorter school year, than any other highly civilized nation in the world. A natural consequence of this, which the smug panegyrist of the "little red schoolhouse dotting our hills and our valleys" may well heed, is the necessary curtailing of the number of children reaching the higher grades of the schools. To illustrate our meaning: The curriculum in vogue in public schools the country over is based upon a year of 180 days. In the case of Rhode Island, the State holding in the report first place for the number of days in the year on which schools are open, by distributing the total number of days of actual attendance among the total number of children of school age in the State, the number 193, which marks its record in this respect dwindles to 116. Evidently it is not possible for a pupil with the average attendance record to ad-

vance as he ought, and the limit prescribed by the compulsory education laws finds him with an education that is elementary indeed.

Other and equally unflattering details of the system of public education in the country are set forth in the report. Common opinion has it that no people spends as much as we do to advance the interests of the State schools. And the opinion grows when one reads the record of the millions and millions voted for educational purposes by State Legislatures and City Councils. Yet the cold result of averaging things up indicates a condition strangely at variance with the belief one cherishes. Only two States, Massachusetts and New York, have more than \$100 per child of school age invested in school property. Less than half of the States have \$50 invested. The remarkably small average salaries paid to teachers forms one of the blackest charges the Foundation's report writes up against the State systems. The highest emolument conferred is \$900, the average amount paid to the school teachers of California. Arizona and New York come next with \$800, but there are only six other States of the Union in which the average is as much as \$600. "That teachers are underpaid," remarks the *Evening Post* writer, "is no discovery of the Sage Foundation, but it is interesting to see just where they stand in this respect in the order of occupations." And he goes on to illustrate from indubitable statistics how the salaries of school teachers in the country scarcely equal the average of the daily wage paid to the better class of unskilled laborers. The entire report is deserving of attentive study; as the *Post* editorial concludes: "It is evident that in one field at least we do not propose to imperil high thinking by offering temptation to depart from very plain living."

From New Jersey there lately came to us expressions of opinion from two men each in his way prominent enough to be deemed representative. The first is quoted from an address before the New Jersey Teachers' Association, which held its annual meeting in Atlantic City during the Christmas holidays. Declaring that he spoke as "a broad-minded Protestant who believed in fair play for all," Mayor William Riddle, of that municipality, voiced without qualification the conviction that a liberal portion of the funds raised by cities for educational purposes should be apportioned to Catholic congregations which maintained parish schools for the children of their parishes. "It is no more than just," said Mr. Riddle "that Catholic taxpayers who are uncomplainingly contributing their portion of the expense of conducting the public schools and maintaining the parish schools at the same time should have aid from the public treasury for the latter institutions."

The second opinion is scarcely quite so gratifying to Catholic sentiment. Speaking in Baltimore before the American Prison Association on the "Connection of our School System and our Prison System," Professor Meeker, of Princeton University, appears to have forgotten for a space the wonted sane, conservative principles of the men connected with that venerable institution, to indulge in sensational and unsupported statements, and to imply serious charges against the parochial schools. The daily press quoted him to this effect:

"All private and parochial schools must be subjected to complete public supervision. If the work done by these schools is thoroughly commendable, they should welcome inspection, superintendence and the requirements to come up to prescribed standards. If they are not doing this work (and I know that very many are not), they must be compelled to do as good work as our reformed and revived public schools, or shut up shop. I shall be assailed as the enemy of the private and parochial schools. I am not. I am, however, the enemy of sloppy, muddle-headed, pointless education, wherever found. If we can exterminate this brand of education, we shall deal a blow directly at pauperism, crime and mental deficiency."

Naturally the mean insinuations underlying this utterance were not permitted to pass unquestioned. Writing in the *Newark Monitor*, January 11, Father Cantwell first quietly scores on the Professor by this excellent retort:

"Perhaps, it may surprise the Professor to learn that a majority of the Catholics are willing to accept that supervision of their parish schools which deals with results. They are willing to accept this supervision, provided that the State in its turn honors its own supervision and pays for results. If the parish schools educate their pupils up to the standard required by the State and prove that they do so to the satisfaction of the school inspectors of the State, why should they not in all justice receive their pro rata of the school funds which the State sets aside for the education of its future citizens? We leave Professor Meeker to answer this question as a straightforward American."

Then hinting that Professor Meeker, in this instance at least, showed a preference for "fireworks" over truth and accuracy, Father Cantwell calls upon him to produce his proofs and "to name the schools to which he refers, or since Mr. Meeker says there are very many, some of them."

As the *Monitor's* Reverend Editor implies we Catholics know too well what we have achieved through our long-continued struggle in building up our magnificent parochial system to have any fear of public inspection of the results we now attain. Nor have we Catholics any reason to shirk comparison of the work our schools are doing to-day with that accomplished in "the reformed and revived public schools"—whatever the Princeton Professor may mean by that sonorous mouthful. Should he heed Father Cantwell's challenge, Mr. Meeker will no doubt discover he is not quite as well informed in the matter as he pretended to be in the bit of buncombe he uttered in Baltimore.

M. J. O'C.

PULPIT, PRESS AND PLATFORM

Sophisticated Youngsters

An editorial in the *New York Sun*, of January 16, makes the following caustic comment on one of the most serious social abuses of the day:

"The criticisms made by a clergyman the other day upon the gilded youth of this country and the social functions which they attend will doubtless be laughed to scorn by the blasé little men about town and the sophisticated little girls against whom they were directed, but they are deserving, nevertheless of some attention. 'Boys 12 years old,' said the clergyman, 'send cut flowers to little girls, and call for the little girls in carriages to escort them to balls and receptions.' He might have added a great deal more: that boys and girls, the children of wealthy parents, home from school for the holidays, spend their days and nights in a ceaseless whirl of gayety, with luncheons, dinners, theatre parties and balls engrossing most of their time and all of their attention.

"Years ago we had 'children's parties' which began early and ended early; there might be games or there might be dancing; there were refreshments, but not an elaborate meal, and thirst was quenched with lemonade and, maybe, claret cup. Such functions were enjoyed the more because they were not too frequent; they were regarded by both parents and children as in the nature of a 'treat,' and there was an element of adventure in retiring to bed at the abnormally dissipated hour of 11 o'clock. A still rarer 'treat,' was the occasional visit to the theatre, the piece seen being carefully chosen as appropriate to a youthful audience, and the whole affair being the subject of eager anticipation for a week before and of delighted reminiscence for a week after the event. The result was that when the children of that generation grew up they had some pleasures and sensations in

store for them. The débutante looked forward eagerly to her first ball; the young man savored something of the zest of maturer life.

"It would be a daring or a very simple hostess who would offer to-day to entertain her young guests not at an 'At Home' but at a 'children's party,' with light refreshments and claret cup, and would expect to bid them good-bye at 10 o'clock. Such entertainments now must be all in the manner of grown-up affairs. They must be preceded by a course dinner, kept going by an elaborate supper, with champagne as an essential of the feast, and terminated some time in the morning with hot soup and various delicacies of the season or out of season, as a stirrup cup to cheer the guests on their homeward way. A night at the theatre is a mere relaxation from the more strenuous activities of social existence, and the piece seen must be the latest Broadway success if it is to gain the critical approval of these blasé youngsters.

"It is rather pitiable to think that these little boys and girls have run the whole gamut of social entertainment before they are well into their 'teens'; that life holds for them no mysterious promise of experiences they have not already probed to the depths. The amazing thing is, not that some of the gilded youth of this country plunge in after life into degenerate dissipation, but that so many of them become useful and responsible citizens. It speaks well for the sturdy stock from which they are sprung."

ECCLESIASTICAL NEWS

In connection with the coming celebration of the four-hundredth anniversary of the founding of the Catholic Church in Porto Rico, *Borinquen* points out that the Diocese of San Juan was the first diocese erected in the New World, following the discoveries by Columbus. Porto Rico was discovered in 1493, and on August 8, 1511, Pope Julius II issued the Bull creating the Diocese of San Juan. At the same time two dioceses were created in Santo Domingo, which were later combined into an archdiocese, leaving San Juan the oldest diocese in the western world. The first Bishop of San Juan was Alonso Manso, who came to this new post almost immediately after the erection of the diocese, but it was some time later before the bishops appointed to the dioceses in Santo Domingo reached their new fields. Church records show that when Bishop Manso arrived there were but 500 white people in the Island. These records also make it clear that the mother church in Porto Rico was erected on the present site of the cathedral in San Juan, thus making it the oldest church site in the New World. Most of the cathedral building proper, however, is of modern construction and there are churches in Santo Domingo that were built at an earlier period. During the four hundred years of the Church in Porto Rico there have been fifty-one bishops, Bishop Jones being the fifty-first. He is the first bishop born north of the Gulf of Mexico, and the first American born churchman to become head of the Diocese of San Juan. Archbishop Blenk, who preceded Bishop Jones, while American by choice, was born in Bavaria. Next to the observance of the anniversary of the discovery of the Island itself the centenary celebration will without doubt be the most important demonstration in the history of Porto Rico.

On January 16, Rev. Alexander Burrowes, S.J., recently President of St. Louis University, was named Provincial of the Missouri Province of the Society, in succession to Rev. Rudolph J. Meyer, whose untimely death we chronicled early in December last. Father Burrowes has had a singularly successful career in the many executive charges filled by him since his ordination in the late '80s. After serving for a time

as Secretary of the then Reverend Father Provincial he was appointed President of St. Francis Xavier's College, Cincinnati, Ohio, in 1893. Since that year he has been almost uninterruptedly filling similar important posts in the Jesuit colleges. Marquette University, Milwaukee, Loyola University, Chicago, and St. Louis University, St. Louis, in turn have enjoyed the fruitful results of Father Burrowes' wise and prudent administration.

Miss Helen Dwight, daughter of the late Dr. Thomas Dwight, Parkman Professor of Anatomy at Harvard University, and author of that excellent apologetic "Thoughts of a Catholic Anatomist," took the veil, January 11, at the Carmelite Convent, Roxbury, Mass. She is the fourth of Dr. Dwight's daughters who have entered religious life, two having joined the Notre Dame Congregation, and one the Sisters of the Cenacle.

ECONOMICS

The Gold Supply and India

When high prices began to be discussed over three years ago, the professors of political economy seemed to be unanimous in making the increased extraction of gold the cause of them in the strict sense of their theories; i. e., the increase in gold had cheapened it relatively and, therefore, had raised the price of other commodities. We saw what they ought to have seen, that their principle of the relation between value and production supposes that all other conditions remain unchanged, that commercial methods and practice had changed greatly during the period of extraordinary gold extraction, that the gold extracted was so taken up in great commercial enterprises, the maintaining of huge armies and navies, the support of luxury beyond anything our fathers knew, that relatively speaking there was no more employed in the buying of the necessities of life than formerly; and so first of all, at least in America, we put the increased cost of living down to the growth out of all proportion of the consuming class, and the taxing more and more of the capacity of the soil and the producers to supply their wants. We observe now that not a few capable men are of much the same opinion. Mr. Alfred Neymarck complained to the Statistical Society of Paris, that the so-called economists are all crying "in unison that if prices go up, it is because there is more gold," and Sir Edward Holden speaking at Manchester gave as the undoubted cause, "the immense inflation by credit-money," which is in technical language, what we said in plainer terms when we enumerated the uses that swallowed up the gold.

This view is more than confirmed by the Bureau of Statistics in Washington, which tells us that for some years past the foreign commerce alone of the world has increased at the rate of 7 per cent. per annum, while the extraction of gold has increased yearly by no more than 2 per cent. The Director of the Mint gives the following very instructive comparison:

	1899	1910
Gold held by Banks	\$ 2,500,000,000	\$ 4,250,000,000
Notes in Circulation	3,200,000,000	5,200,000,000
Loans and Discounts	10,000,000,000	20,000,000,000

from which one sees that the ratio of the stock of gold to the other two items, representing provision for trade, had fallen from about 19 per cent. to less than 17 per cent. This goes even further than our view of three years ago, in which we held no more than that the stock of gold had not increased relatively: it shows that it is actually diminishing relatively year by year.

The militarism of Europe has an effect upon prices other

than the multiplication in its armies, navies, arsenals, dockyards, etc. Great continental powers have their military chests, i. e., a store of gold to meet the exigencies of war. They do not tell how much they have laid up. Indeed, since gold constitutes the sinews of war, the value of the chest is a military secret as important as the plan of a battleship, or of a fortress, or the mechanism of a new gun. But the gold thus withdrawn is not lost utterly. A war, especially if a *outrance*, will send it back into circulation. But there is a worse enemy of the gold supply which prudent financiers are beginning to contemplate with dismay.

Up to 1898 India had a silver money standard. It then changed to a gold standard. Many, ignoring the fact that circumstances alter cases, viewed the change complacently as a triumph for honest money. Wiser heads were alarmed, seeing in it an upsetting of trade. From Manchester, Glasgow and London protests went to the India office, but no one seemed to anticipate the worst results of the measure. Since then gold has poured into India. Before the change the annual requirements for that country amounted to about two million sterling. In 1912 it called for twelve millions and the *Times* tells us that the demand increases continually. The net balance of trade yearly in favor of India is about thirty-five millions sterling, nearly half of the yearly increase of gold throughout the world available for coinage. If it does not transfer that amount from Europe to Asia but leaves it on deposit in London, it is not because it could not. But the total amount that has passed into the country since the establishment of the gold standard is some one hundred millions sterling. What happens to it? The receipts of the Post Office, the Railways and the Treasuries bear an insignificant proportion to the amount, and show little tendency to increase. Gold cannot be the circulating medium in a country, where the workman's wages are about six shillings a month. It finds its way into the hands of the richer natives who hoard it, either in the form of jewelry and ornaments or of buried sovereigns, and so it is lost to the world at large. No wonder then that notwithstanding the great quantities extracted, the relative supply of gold tends to diminish year by year. Now that the extractions seem to approach a limit, China is taking its place among the nations of the western civilization. If it be urged along the path that India has been following, the problem of prices will be swallowed up in a gold problem so acute as to threaten the commercial and financial systems of the world.

H. W.

SCIENCE

Baron Hardinge, Viceroy and Governor General of India, who so narrowly escaped assassination lately, referred in a recent speech at Jaipur, to the "great observatory" built by the late Maharaja Jai Singh II. "It is worth recalling," says the *Catholic Herald of India*, "that the Jesuits played a conspicuous part in the construction of observatories at Jaipur, Delhi, Benares, Muttra and Ujjain. Jai Singh was reputed for his scientific knowledge, and is said to have despatched a scientific embassy to Lisbon, which resulted in the organization of a Jesuit astronomical mission to Jaipur. In 1733, the Maharaja invited two of the French Jesuit Fathers of Chandernagore to help him in his observations on a coming eclipse. These were Fathers Pons and Claude Boudier who worked in the Maharaja's observatory at Jaipur in August and September, 1734. Two years later, the Maharaja secured the services of two Bavarian Jesuits—Anthony Gabelsberger and Andrew Strobel. The former died in 1741, while the latter went to Delhi in 1743, presumably to take charge of the observatory in that city. With the death of Jai Singh (1743), the Jaipur observatory fell into ruin, the MSS. became scattered, and the instruments were sold as old copper."

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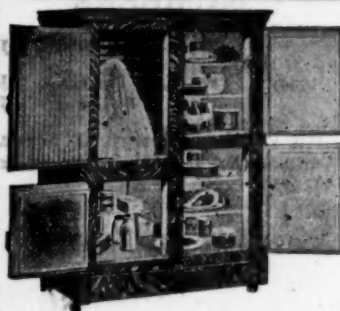
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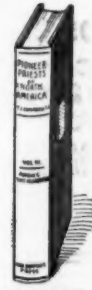
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